# The Colonial Church Chronicle, and Missionary Journal. July 1847-Dec. 1874

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THE

# COLONIAL CHURCH

# CHRONICLE,

AND

# Missionary Journal.

VOL. X.

JULY 1856—DECEMBER 1856.

Jan. 1-10

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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## ERRATUM.

Page 232, last paragraph, *for* "Convocation" *read* "Convention."

THE

# COLONIAL CHURCH CHRONICLE

AND

# Missionary Journal.

JULY, 1856.

## PRAYERS FOR PEACE,

*(To be used in Private.)*

"O SOVEREIGN Lord! Who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin and the sin of this people; acknowledging the justice of any scourge which Thou shalt think fit to bring upon us; and trembling to think how much I may have contributed toward it.

Thou hast already spoken to us both by Thy judgments and mercies, . . . . and we have not regarded it. Thou hast taken away the lives of many, very many, . . . . by which numerous widows, and fatherless children, have been left miserable.

The sins of whoredom and drunkenness; of swearing, lying, and perjury; of litigiousness, injustice, defrauding the public, and sacrilege, are made light of.

The sins of impiety, of profaneness, of despising the means of grace and salvation, are too common amongst us.

What shall we say, to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness; put Thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for repentance; and that iniquity may not be our ruin.

May the dread of Thy now threatened judgments deter us from evil; may Thy goodness and patience lead us to repentance; weaken the power of Satan; take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart,

and say, What have I done to bring these evils upon us? So that bringing forth fruits answerable to amendment of life, we may escape Thy judgment now hanging over us; and, above all, Thy judgments against sinners in the world to come. And this I beg for Jesus Christ His sake. *Amen.*"[1]

*(To be added to Family Prayer.)*

O LORD God Almighty, look down with pity upon this Church and people, for the sake of Thy Son Jesus Christ. Give us all grace to turn from those sins by which we have provoked most justly Thy wrath and indignation against us, and enable us to bring forth the fruits of righteousness to Thy praise and glory. Lay not on us again the heavy scourge of war. More especially we pray that those who are our kinsmen, according to the flesh, may not rise up in battle against us. And grant that our own rulers may seek peace. Give them wisdom from above. And grant to us, and to our brethren in America, that we may cultivate a spirit of meekness, of quietness, and love; and that we may respect each other's rights, and rejoice in each other's welfare, for the sake of Thy dear Son Jesus Christ. *Amen.*

Put an end to wars and fightings. Hasten the time when the Prince of Peace shall reign throughout the world; when nation shall not lift up sword against nation, neither shall they learn war any more. Give to Christ the heathen for His inheritance, and the utmost parts of the earth for His possession. Grant unto all Thy people that they may seek to extend Thy kingdom, and to do all that Thou hast put into their power to make known Thy way upon earth, Thy saving health among all nations. Bless the work of Thy servants who preach Thy Gospel in heathen lands, and grant that many may daily be added to the Church, for Jesus Christ's sake, our Lord and Saviour. *Amen.*

O MOST gracious God and loving Father, we have felt Thy manifold mercies, no nation more; and we have committed sins against Thee, few nations greater. Enter not into judgment with us, O Lord; but for Christ and His mercy's sake pacify Thine anger, and save us from the evils of war. They were our crying sins which lately brought them upon us. And it is Thy great and undeserved mercy which has delivered us from them. Continue Thy mercy to us, and spare us from the evils which we have most righteously deserved, and give peace in our time, through Jesus Christ our Lord. *Amen.*[2]

---

[1] From Bishop Wilson's "Sacra Privata."
[2] Altered from Archbishop Laud.

A PRAYER FOR UNITY.

"O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

Grant, O Lord, we beseech Thee that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. *Amen.*"

---

## LAYMEN IN SYNOD.

THE rapid progress which has lately been made by the Colonial Churches, must, we believe, be ascribed, in great measure, to the interest which the laity of these Churches have taken, and the influence which they have exerted, in ecclesiastical matters. They have been made to feel that they are the body of the Church, and that they have other functions as Churchmen to perform, than merely to receive the ministrations of the Clergy. And now that Colonial Synods are in many places in active operation, and will probably before long be summoned in all our Colonies, of which assemblies the laity are a constituent part, their interest in all matters which concern the Church will be greatly increased, and their influence will be exerted in a more regular and combined manner, and will be of greater weight and importance than it has hitherto been.

We are thankful to record this progress. We rejoice at the influence of the laity. They have a natural right to a voice in matters which concern their own highest interests. Besides, there are many things relating to the Church in which the assistance of intelligent laymen is of great value. There are departments which they are more fitted than Clergymen to direct. For Clergymen are not generally "men of business;" nor, as a rule, is it likely that they should be. It is right that all useful habits of mind, which have been fostered by diligence in secular employments, should be available for the service of the Church. The business habits and the practical wisdom of the merchant, the quick and almost intuitive perception of the

lawyer, by which a weak point is at once detected, and by the help of which errors are avoided, which would make legislation inoperative—the accurate knowledge of one man, the large and general views of another, all these are the gifts of God: the increase and the blessings which He has bestowed to the right discharge of our worldly duties, and the due cultivation of our mental powers, and all should be used in His service. We recognise the truth of what was written by a correspondent in our number for May last:—

"Most of all is it important, with a view alike to the good government of the Church and to its establishment in the affections of the people, that the Laity as well as the Clergy should be associated with the Bishop in the general regulation of Church affairs. Not only is such an arrangement calculated to lead, ordinarily, to the adoption of better measures, but it gives them an additional weight and influence, the value of which can scarcely be overrated. According, indeed, to the fundamental principles of the English Church, the Laity have a right to a voice in the regulation of matters ecclesiastical as well as civil: nor will they without it acquire that interest in the affairs of the Church, which, where it is unendowed, is almost indispensable to its existence. It may indeed be affirmed that no Colonial Church, in which this right of the Laity is withheld, will take permanent hold upon the community within which it is placed. As a tender exotic it may be for a time maintained, with difficulty and cost, by external aid, but it will never firmly root itself in the ground, or be made to depend upon the natural resources of the soil in which it is planted."[1]

It is a common and a just opinion, that the Church at home is suffering from the want of a regular and authorized exercise of Lay influence. The Laity have no part in Convocation, and all their influence is exercised in private or in unecclesiastical ways. We are glad on this point to be able to quote the words of an American Churchman of great wisdom, and of well-earned reputation.

"The presence of the Laity I consider as indispensable. It will give that confidence in the working of the Synod which can alone render it possible that either the State or the Laity themselves should consent to the enlargement of its powers. Its place cannot be sufficiently supplied by any action of Parliament. Parliament is no longer in any sense a representation of the Laity of England. It is not a proper representation for another reason. The Church knows no distinction of Peers and Commons among her Laymen. The only rank which she can recognise is ecclesiastical, Bishops, Clergy, and Laity. The Bishop of Bath and Wells is a Prelate of the Church by virtue of his consecration; but Lord Auckland, were he a Layman, would be, as such, in nothing different from the meanest peasant on

[1] *Colonial Church Chronicle*, vol. ix. p. 419.

his estate. There must, then, be a lay representation in the Synod. Of its details, I say, as I said of those of the clerical element, that they must be worked out of the surrounding circumstances. I see great difficulties. The Churchwardens would be the natural germ from which the lay Proctors would be developed; but so long as they represent a mere money power, and are chosen by Dissenters, the idea is inadmissible. Perhaps the communicants of each parish, chapelry, and district which forms an incumbency, might choose a Proctor to the archidiaconal court, in which the clerical Proctors are chosen. These persons might elect a Proctor to represent the archdeaconry in the Synod. The analogy to the American Church would be more complete if the Clergy and Laity had at this stage mutual negatives on each other's choice. The consequence would be a greater degree of mutual confidence. But I doubt whether there is yet sufficient mutual confidence between the English Clergy and Laity to make such an arrangement possible."[1]

The matters to be brought before Colonial Synods, will sometimes be of great importance, requiring piety and wisdom on the part of those who have to consider them. They may deliberate and decide on all matters affecting the interests of the Church in their several Dioceses, except those which are already settled by the subscriptions of the Clergy. They may deprive a Minister of the exercise of his functions, and may excommunicate the Laity.[2]

Those powers, large as they are, are not too large. The matters on which the Synods have to decide are those in which the Laity ought to have a voice.

There is, however, one question which we do not profess to settle, but which we wish to raise. It may be useful to consider what is a Layman. As the delegates in Synods are to represent the Laity, we ask, what should be the qualifications required in the Electors? We believe that, in all Colonial Synods, it is required that the *delegates* themselves should be communicants; but this, so far as we know, is not required of the electors in any Diocese. We believe that the first attempt to call together a Colonial Synod was made by the Bishop of New Zealand, who is prominent in every good work. In his pastoral letter to the members of the Church of England in his Diocese, the following were laid down among the "General principles proposed as a basis of a Constitution for the Church:"[3]—

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[1] Letter from H. D. Evans, Esq. of Baltimore, in *Journal of Convocation*, pp. 59—69. The letter has been reprinted separately at the request of Archdeacon Grant, with a preface and notes by "F. H. D."

[2] See the Constitution of Diocesan Assemblies for Nova Scotia, Adelaide, and Melbourne, *Colonial Church Chronicle*, vol. ix. pp. 223, 301, 367.

[3] *Colonial Church Chronicle*, vol. vi. p. 169.

"3. That provisionally, till a definition of Church membership shall have been agreed upon by a General Convention, every person shall be deemed a member of the Church of England, who shall make a written declaration to that effect to the Clergyman of his parish or district.

4. That every adult Church member, who shall have been duly registered, be entitled to vote at the election of Lay representatives to the first General Convention."

In the year 1855, a Bill to authorize Colonial Synods passed the House of Lords, but was rejected by the Commons. "This Bill is understood to have received the unanimous approval of the English Episcopate." It was enacted, that any Lay-member, before taking part and voting in any meeting to elect representatives, should sign the following declaration:—

"I, A. B., whose Name is hereto subscribed, do declare, That I am a Member of the United Church of England and Ireland, and belong to no other Religious Denomination."

This Declaration has been adopted as the test of Lay-membership in those Dioceses in which Synods have assembled. A man declares himself to be a member of the Church of England, and not to belong to any other religious body, and he is at once admitted as a Layman, and has a voice in matters of the greatest importance to the Church.

We speak from a clerical experience of nearly a quarter of a century, and we believe that, even in England, such a declaration would not be sufficient security that the person making it has ever been baptized. We know of persons who have for many years attended the services of the Church of England, and yet have never been "added to the Church." They may have been originally Quakers, or the children of Baptists, and may "have joined the Church," without seeking baptism. And among the poorer classes, especially in London, and in large towns, there are many whose baptism has been omitted, at first perhaps from carelessness on the part of parents, perhaps from the difficulty of finding sponsors, and they have grown up without baptism. There may be many such in England, who are considered members of the Church, and who would have no scruple in signing the foregoing declaration. A clergyman comes to a parish and finds such persons regular attendants at the services of the Church, and perhaps he never discovers that they are unbaptized. And if this is the case at home, how much more numerous are such instances likely to be in the colonies, where persons come from all parts of the United Kingdom, whose previous history must generally be altogether unknown?

We venture, therefore, to suggest that the Declaration

required is not sufficient; that at least some security should be taken that all persons received as Laymen, and having any power in the Church, have been duly baptized, and are really members of the Church.

And is it not worthy of consideration, whether the electors themselves, as well as the delegates, should not be in full communion with the Church? They have direct power, not merely in secular matters connected with the Church, not merely concerning the disposal of the funds which they themselves contribute, and in the application of which they may justly claim a voice, but in matters of the greatest importance to the Church. And is it not desirable that they should be men who attend on all the ordinances of the Church, whose spiritual life is nourished by that Great Ordinance which our Lord has instituted for that very purpose? It will be said, that of course it is desirable; and therefore, though we will not pronounce, we ask further,—is it not right, or almost necessary? Does not the admission of non-communicants to the privileges of Laymen make them feel that they are Churchmen to all intents, and that the Holy Communion is not necessary for them? If none but communicants were allowed to vote for delegates, would not the Laity be taught more effectually than by any oral teaching, that non-communicants are not full members of the Church, although they "belong to no other Religious Denomination?". They would, in many cases, be led to a right appreciation of religious privileges, and would be led to the Holy Sacrament, which they now neglect, from desire for the unspeakable spiritual blessings therein conveyed and sealed to the faithful receiver.

And then the meetings of the Laity would be conducted in a higher and more reverential spirit than they sometimes are. The same delegates might be returned; but there would be a feeling throughout, both in the Elections and in the working of the Synods, that they were employed in a very sacred matter.

We do not know what securities are required in the Church in the United States. We believe that they vary in different Dioceses, and that there is no Diocese in which it is required that the electors should be in full communion. It is true that the influence of laymen has been beneficial in that land; probably without it the Church might have altogether failed; but, perhaps, if Communicants only had been allowed a voice, and so the Church had been represented by those who have most of the mind of Christ, that certain matters which we regret might never have taken place. In this case the last chapter of the Bishop of Oxford's History of the American Church might have been very different in some respects from what it now is.

We know that there would be great difficulty in making a change. Most likely many would be offended, and would join other Communions. And this difficulty is the greater, because of the feelings which are common in England, and which have been exported to our Colonies. We fear that the common notion here is, that the World—not the Church—is divided into Clergy and Laity, and that every one, especially a rate-payer, is a Layman, if he is not a Clergyman or a Dissenting Minister.

We ask if, by sound teaching, and by wise and prudent conduct, matters may not be brought to a better state in our Colonies? They have not the same disadvantages as we have—they need have no dissenting or Jewish churchwardens.

If the congregations of the Churches in the Colonies are like those of England, the majority of electors are non-communicants; the delegates, though Communicants themselves, represent the opinions and the feelings of those who are not in full communion with the Church. Can this be right? and ought it to continue without an effort to change such a state of things?

We are thankful to see that in Scotland an effort has been made in opposition to what is generally the popular feeling. The Bishop of Moray and Ross, formerly known as a zealous Clergyman of the English Church, and a great helper of her Missionary work—the Church-ship in which that devoted man, the Bishop of Newfoundland, makes his Visitations to the ice-bound settlements of his Diocese, was his offering—has issued a draft of rules and regulations for a Lay-Diocesan Conference. The 3d rule is, "That the Members of the Conference shall be Communicants of the Church, and *shall be elected by the Communicants of the different Charges in the Diocese.*"[1] We shall be glad indeed to see the success of this effort. Its greatest success may be the results of the example.

In the days when the Church was undivided, to be debarred from the Holy Communion was the greatest punishment which she could inflict. And this state of exclusion, so full of danger, is that which most men now choose for themselves. And these are the majority, who return the delegates who consider and decide on matters of great spiritual moment. If such a state of things ought to be altered, may God grant to us, and to our brethren in the Colonies, such a spirit of meekness, and boldness, and wisdom, that the change may be made in such a manner as may best advance His glory, and set forward the salvation of men!

---

[1] Scottish Ecclesiastical Journal, September, 1855, p. 145.

## Correspondence, Documents, &c.

### AMERICAN MISSIONS IN CEYLON.—CAUSES OF FAILURE.

We are deeply indebted for the opportunity which has been afforded us of placing before our readers the following extracts from letters, written by a native Clergyman in the island of Ceylon. The writer is, we are assured, quite competent to take a disinterested and comprehensive view of the Missionary work among his countrymen. His remarks apply solely to the American Missons in the north of the island, and not to those among the Singhalese. The *Society for the Propagation of the Gospel* have never attempted any work in these parts, lest they should seem to be entering upon others' labours. The Americans are Independents or Congregationalists, and have restricted their work wholly to the Tamil or Hindoo people, and have done much for their education, having two institutions of a high character among them. But there is a want of something better than they are able to give to build up the Church.

"I was very much disappointed with the state of the different Missions in Jaffna. The American Missionaries have come to a standstill, and are looking about to see what has been the result of their operations for nearly half a century. They are bitterly and deeply disappointed, or at least have reason to be so. The young men educated in their seminary are little better than Deists; and those of them who have any attachment to Christianity regard it only as a fine theory, fit for philosophic contemplation, but not suited to practical life. The theoretic religion and spiritualism which the Missionaries have been preaching, cannot but end in this airy nothing; nor is it to be expected that education, combined with a system of religious teaching, indefinite and negative in its character, can produce any other result. I had much conversation, both with Mr. —— and Mr. ——, on these subjects. They admitted their complete failure, and could not deny that there must be *some error* in their proceedings somewhere; but will not allow what *we* assert to be *that* error. Is it not plainly a theory dissevered from its embodiment,—a religion without a church,—the truth of Christ disjoined from the body of Christ? What God has joined let not man presume to put asunder: if he does, he must suffer the consequence. . . . .

The College[1] is in a most flourishing condition. The institution is most fortunate in its conductors. Abler and more devoted men there cannot be. The Cathedral has an excellent congregation on Sundays. Never was our Church Service better appreciated. It is now proved that the Church system, wisely and firmly carried out, can find its way into the hearts of the people."

* * * * * * *

[1] St. Thomas's College, Colombo.

"In my last I made some slight reference to the American Missions carried on in the northern province, and pointed out how they had failed in the great object they were intended to accomplish. For many reasons I feel more than ordinary interest in this matter; and having been induced to give some attention to the subject in its various aspects, and more particularly the *precise cause* of that failure, I wish to avail myself of your stay in England, to place before you the results, such as they are, of my observations, as I have no doubt the important topic, as bearing on the whole Diocese, may be occupying your own mind at this time.

The grand Missionary problem to be solved at the present day, as it appears to me, is not so much how converts are to be made, as what is the best means of *building up* the converts. Any person who has watched the proceedings of the Missions in this island cannot but have been struck with the small proportion of native converts who have proved faithful to their Christian vocation, compared with those who have either relapsed into Heathenism, or are living in total neglect of all religion. The painful spectacle of baptized idolators, or of those who, professing to follow a more rational system, have imperceptibly fallen into the arms of a cold Deism, is by no means an unusual one in the north.

How comes it to pass that so many of the baptized are thus lost to the Christian Church? I am deliberately and decidedly of opinion that it is owing chiefly to the form in which Christianity has hitherto been presented to the Hindoo mind. The Hindoo is from his cradle habituated to rites and ceremonies in religion. They form a part of his social customs, and enter into his domestic habits. He knows of no religion, but as connected with a ritual. His heart is a stranger to an abstract system of religion; and devotional feelings were never awakened in his mind, but by the instrumentality of some significant action or some outward object. Now, what is there in the position and circumstances of a native convert adapted to meet this exigency of his religious character and his natural temperament? Is there anything in *their* mode of conducting public worship, in the arrangements of places of worship, in the manner in which the sacraments are administered, calculated to call forth and exercise his religious emotions; anything to induce him powerfully to look from *himself* to something out of him, for grace and spiritual nourishment, or to raise the tone of his devotions? I fear there is a miserable dearth. I will just mention two facts, which will illustrate what I mean. The Hindoos are accustomed to long prayers, and to going through a great variety of ceremonies in the temple; but when transferred to a Christian place of worship, they have little more to do than to join in a prayer or two, and listen to a sermon. This gives rise to the notion that Christian worship involves no duty on *their* part, and that it all devolves on the minister. From *active worshippers* (however deluded) in their temples, they become passive listeners in the Church; and is it surprising that they become listless, and sink, after a time, into total indifference? Again, as a Hindoo, religion was an every-

day concern with him: there was the daily Pooja;[1] and, on stated and frequently recurring occasions, he was called to engage in extraordinary acts of devotion. He was constantly reminded of this transaction and the other, in the history of his religion, which involved his laying aside his worldly engagements, and his attendance at the temple; but the moment he became a Christian, attendance at the solitary Sunday service constitutes almost the only public act of religion he is expected to perform. Is it not unreasonable to expect that, under such circumstances, Hindoo converts would be more matured in piety, more ardent in their attachment to the Gospel, or capable of more lofty faith and zeal in the cause of Christ, than they are as seen around us—the weak, half-starved, languid Christians, ready to yield to the slightest temptation, or to fall away in moments of the least trial or trouble. I am convinced that a system of religion destitute of external ordinances, and other external aids of devotion, is totally unsuited to the habits and temperaments of the Hindoos, and indeed of all Eastern nations. I cannot avoid the conviction that it is chiefly owing to this defect in the system pursued by the American Missionaries that Christianity has failed to take deeper hold on the native mind. It requires to be engrafted and embedded in the affections, before it can produce its noble fruits; and this cannot be accomplished simply by preaching the *abstract* truths of religion. They want an embodiment; they must be presented in a form capable of ready apprehension; they must be associated with acts and habits which will tend to intertwine them in the Christian character. The present *negative* system—a system which sets itself against *active* religious habits, and imposes on men a sort of *spiritualism*—will never effect the object.

It is a question worth considering also, whether or not the dissemination of principles having a tendency to an abstract religion,—the inculcating, that is, modes of worship independent of external ordinances, the insisting, almost exclusively, on a species of devotion confined to the inner actions of the heart; abstracted from all objective realities; in short, the attempting to set up a system of direct and immediate intercourse with the Almighty, and the disparaging of those channels of grace which He Himself, in condescension to our weakness, has been pleased to ordain,—it is a question worth considering, whether such teaching is not calculated to give rise to sentiments, and engender a temper of mind more allied to natural than revealed religion, more akin to Deism than Christianity. For my part, I fear much of the so-called rational and Deistic views, which are so fast spreading among the Hindoos, who are brought into contact with Missionary institutions, is to be laid at the door of this mode of procedure.

I humbly think that we need not go further for an adequate remedy for this evil than to what *our own* Church has provided, although,

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[1] Offering.

I am inclined to think, that it requires to be in some respects modified, and better adapted to the circumstances, habits, and temperaments of the natives of India. I think, however, the Church system, fully and effectively carried out, will go far towards remedying the evil I have pointed out, and, under the Divine blessing, engrafting our holy religion more deeply and more securely in the hearts of the people."

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## BUDDHISM.

In the *North British Review* for May, 1856, is an instructive and valuable article on Indian Literature, evidently written by one who is intimately acquainted with the subject of which he treats. We extract the following account of the Buddhist religion:—

"In the meanwhile, at a period long anterior to that at which the *Puranas* had assumed their present form, a momentous schism had occurred in the religious system of India. The great Reformer, Buddha, had appeared, and, under the influence of his teaching, a considerable portion of the Indian world had practically thrown aside caste and deserted the worship of their ancestral gods. This extraordinary religious revolution affords another proof of the activity and independence of the Hindu mind in past ages.

Sakya Muni, the founder of Buddhism, was the son of a king, and seems to have lived not less than six centuries before the Christian era. He was naturally of a thoughtful turn of mind. Having become impressed with the vanity of earthly things, he left his home and visited the schools of the learned Brahmans, to make himself familiar with their doctrines. Being, however, dissatisfied with what they taught, he prosecuted the search after truth for himself; and after making trial both of rigid self-discipline and of a more natural mode of life, and passing some time in ecstatic contemplation, he became assured that he had obtained an insight into absolute knowledge,—that he had become *Buddha*, (*i.e.* enlightened.) From this time he began, and for a long series of years continued, to travel about in the central and eastern provinces of Northern India, propagating his new doctrines, which he recommended by his persuasive discourses in the vernacular tongue, (at that time a novel vehicle of instruction,) by the influence of his charity and mild virtues, and, according to the legends, by the display of supernatural powers. His doctrine was, to some extent, the result of preceding influences, and bears a strong resemblance in some points to the Sankhya philosophy. He held, in common with the Brahmans, the transmigration of souls, and that all living beings, until they employ the right means of attaining final liberation, must continue to revolve in a continual cycle of births, subjected to more or less degradation and unhappiness. The true means of deliverance, however, he professed to be able to communicate; and he offered his aid to all, unlettered as well as learned. This method consisted in the knowledge of the Twelve-fold series of causes, which, beginning with ignorance, have successively led to mundane

existence and misery; and of the Four grand verities, of which the substance is, that suffering arises from passion, and is universal, but may be extinguished by *nirvâna*, which is to be attained by right faith, right religious discipline of the prescribed sort, and right meditation, which reaches its climax in four stages. This final state, according to the most recent authorities,[1] is nothing else than eternal sleep. Mr. Colebrooke, however, pronounces that *nirvâna* is not annihilation, but perfect quietude.

As Sakya Muni rejected the authority of the Vedas, asserted his own personal superiority over the popular deities, and invited all his countrymen of every caste to enrol themselves as members of his new community, it was only in the natural course of things that he should experience a determined opposition from the Brahmans, whom he robbed of their prescriptive influence and consideration. The Buddhist legends, accordingly, relate that he was challenged by them to a trial of strength, and that he triumphantly defeated them, by performing, in the presence of large multitudes, the most brilliant miracles. He enabled his messenger to fly through the air, created a luminous apparition in the atmosphere, supernaturally kindled and extinguished a conflagration, produced earthquakes, and so forth—a series of wonders which his mortified antagonists in vain attempted to rival by counter demonstrations.

His success was signal. Large and increasing numbers of all classes deserted the ranks of the Brahmans and flocked to his standard. Many of the Indian princes embraced his religion; and ultimately it appears to have stood nearly on a footing of equality with the old established creed. Though Buddhism has long been swept from the Continent of India, and comparatively few traces of its existence are to be found in the extant Brahmanical literature, some idea of the extent to which it was diffused, and of the power and wealth of its supporters, during many centuries, may be formed from the rock inscriptions which have of late years been discovered and deciphered in various parts of the country; and still more from the numerous splendid monasteries and temples, the work of Buddhists, excavated from the mountain sides, which still survive in solitary grandeur at Ajunta, Ellora, Carli, and numerous other places in Western India.[2]

How, it may be inquired, did Sakya Muni succeed in overcoming the opposition of the Brahmans, and in collecting around him so many adherents? It is possible that he may, under the influence of enthusiasm, have laid claim to supernatural power, and that this claim, if put forward, may have been admitted by his contemporaries, who had been accustomed to believe that such power could be extorted from the gods by any one who persevered long enough in the practice of intense austerities. We have alluded to the popular character and comprehensive basis of his teaching, to the common ground which his

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[1] Barthelemy St. Hilaire, *Du Bouddhisme*, p. 196.

[2] See Mr. James Fergusson's Illustrations of the Rock-cut temples of India. The temples at Ajunta were all Buddhist, and those at Ellora partly so.

system had with Brahmanism in the tenet of transmigration, already deeply rooted in the general belief, and to his own personal sanctity, kindness, and condescension. His doctrine satisfied that love of quietude and abstract contemplation which is so natural to the Indian mind. Ignorance, poverty, misfortune, and the prospect of obtaining not only subsistence, but honour and consideration by the profession of an easy asceticism, no doubt attached men to the community of the Buddhists.

The system which Buddha established and his followers further organized, and which underwent many successive modifications, existed in India alongside of Brahmanism for more than a thousand years. In the present state of our information we cannot tell what the circumstances were which enabled the Brahmans, after so long a period of toleration, to banish the rival system from the country of its birth. They could never have regarded the heretical Buddhists but with ill-will, though the feeling may have been softened by time and habit; and the popularity of the Buddhists with the lower classes, joined, perhaps, to a want of organization among themselves, would tend to keep their rancour in check. It may be conjectured, however, that the quietude and asceticism of the Buddhist system had proved less attractive to the great body of the people than the sensuous polytheism of the Brahmans, and that these tendencies to reaction were turned to the best advantage by some able and ardent votaries of Vishnu and Siva, who appear to have arisen at this particular crisis, and aroused an enthusiasm among their fellow-worshippers, which they were able to direct with irresistible force against the enemies of the gods. A glance at the early history of Christianity, and the alternations of repose and persecution which the Church then experienced, makes it less difficult for us to understand how Buddhism should have been long tolerated, and at length overwhelmed.[1]

The expulsion or conversion of the Buddhists was not followed by any complete unity of faith or worship among the Hindus. Vishnu and Siva, with their consorts, still continued to divide the affections of the people; and new legends were invented by the Brahmanical partisans of each god to describe new manifestations of his glory, and augment the popularity of those favoured shrines where they were feigned to have occurred. Many popular sects, too, arose, both Vishnuite and Sivite, whose teachers, sprung from the lower ranks, gave utterance to their pious and mystical emotions in the vernacular tongues, and showed that religious knowledge and leadership were no longer the exclusive heritage of the priestly caste. The tendency of many of these popular sects is to spiritualize the idolatrous worship of the country."

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[1] It is much to be lamented that the premature death of M. Burnouf, who threw so much light on the early history of Buddhism, intervened to prevent his investigating the circumstances of its expulsion from India.

## NEED OF MISSIONARY BISHOPS.

SIR,—Among the numerous excellent reasons given in a former Number of your Journal for increasing the Episcopate, both at home and in the colonies, there is one point which, I think, deserves to be brought out with greater pominence than has yet been given to it. I mean the positive necessity which there is of sending Bishops to head our Missions to the Heathen in their own persons, if we would see those Missions prosper and acquire consistency as integral parts of the Anglican Church. Our Mission work among the natives of India, of New Zealand, of the Isles of the Pacific, of South Africa, and of North West America, seems to commend this subject to the attention of all thoughtful persons who regard with a hopeful eye the high destinies to which God appears at this time to be calling the Church of our own land. Great as our rejoicing may well be at the rapid growth of our Colonial Episcopate—for such it may naturally appear to us in comparison of the deadness and apathy which pervaded all Church matters in the last century—we have yet only made a beginning of recognising our real wants. The first half of the present century in the English Church, in which so many distant sees have been created, would yet, in the mere article of the increase of the Episcopate, contrast unfavourably with the work of the Church, in a single distant province of the Roman Empire, in the third or fourth century. Northern Africa multiplied its Bishops with the aid of a Cyprian or Augustine far more rapidly than we can hope to do, or perhaps than it is at present good for us that we should do. Or, again: the Bishoprics founded in Germany by a single English Missionary, St. Boniface, in the eighth century, seem, by their numbers, to put to shame all our exultation about the increase of our Episcopate in the nineteenth.

We have, it is true, made a very hopeful beginning; but I fear, lest the promoters of the Colonial Bishops' Fund, and in general the Subscribers to the *Society for the Propagation of the Gospel*, do not clearly see the immense difference that there is between the kind of work ordinarily required of a Colonial Bishop, even in a new See, and the work of a real superintendent and head of a pure Mission work to the Heathen. It is so common to style all Colonial Prelates as Missionary Bishops—which of course to a certain limited extent they are, and all Colonial Clergy, who are in any way aided or supported by the Funds of the *Society for the Propagation of the Gospel*, as "*Missionaries*," that the wide distinction between ministering to scattered Colonists of the same race, and language, and religious profession as ourselves, and calling in pagan nations or barbarous tribes to the elementary knowledge of Christianity, seems to escape from mens' recollections; or at least to undergo a strange confusion in their minds. But excepting perhaps in the cases of Labuan, Sierra Leone, and New Zealand, where do we find our Colonial Bishops practically superintending or devoting their main energies to taking personal part in the

details of a Missionary work? Not, I fear, in India, or South Africa, or North America, or the West Indies, or the Australian Colonies. Sierra Leone and Labuan appear to furnish the nearest type of a Missionary Episcopate; and Natal, from its present paucity of Europeans, and of English Church Congregations, seems the next. But wherever there is in a Colony a large number of English people, who have to be supplied with the ministrations of religion, there infallibly must the Missionary work to the Heathen form only a small part of the Bishop's concern.

It is not that our Colonial Prelates have not one and all the largeness of heart of true Missionaries. But a man can no more give himself earnestly to work out the principles and supervise the details of two such different fields of labour at one and the same time, than he can at the same time successfully minister to the spiritual wants of a large parish in the Metropolis and take the personal management of an extensive agricultural parish in Yorkshire. It is no disparagement to any man to say, that when he has to divide his attention between two fields of thought, presenting such a contrariety of features, and requiring such different rules of judgment to be brought into continual play, one of the two works must almost necessarily absorb an undue proportion of his interest and regard. In a valuable series of letters on Indian Missions, which appeared in the *Colonial Church Chronicle* a year or two since, signed "P.," the inquiry was again and again urged with irresistible force,—"Do we not want a Missionary code?" But how shall we ever acquire a Missionary code without distinct Missionary Bishops? The perplexities which struck that able visitant of Indian Missions would have extended themselves, had he gone to other parts of our dominions. There is at this moment a grave question propounded in South Africa as to the treatment of heathen polygamists when they receive the Faith, and seek for Baptism. The eternal interest of so many men, and still more of women, is involved in this matter, that every one must be anxious to see it receive a due and careful consideration. It will never be safe to trust a matter fraught with such grave discrepancy of practice, and involving either so much hardship and injustice on the one hand, or so serious a departure from Christian principle on the other, to the casual decision of Missionary presbyters, with each an independent rule of action, or supervised by a Bishop, who not only lives at a distance, but whose time and thoughts are completely occupied in a sphere of action which leaves him small leisure to think out, with painstaking accuracy, a class of subjects so remote from the social condition of those to whom he is ministering, or for whose wants he is mainly providing.

There are, in the Mission Field, questions continually arising and doubts continually to be solved, that are ever varying in the multiform and shifting phases of human evil and infirmity, but yet are like in character and importance to the questions solved for the English Missionary Augustine, by Gregory the Great—or to the inquiries put by Boniface, the Apostle of Germany, to Gregory the Second—or to

the 106 questions sent by the heads of the Bulgarian Nation on their first conversion to Pope Nicholas. It is nowhere, except in the last of these, that we find the question plainly put—What should be done in the case of a man who had taken (of course in his heathen state) more wives than one? And the answer of Nicholas is a decided one: "Put away all but the first married." But how different, in many instances, has Roman practice been, we are well aware, from the Lex Scripta of their Church. And the very lenient tone adopted generally towards new converts (according to Romans xiv.) by the greatest luminaries of past ages, and by this same Nicholas in most other instances, if they did not bear on practices tolerated in the Eastern Church, may not unnaturally admit the inference that, though the Lex Scripta would not abate of its severer majesty, the rule of St. Augustine was largely applied even here. "It is a different thing to approve and to tolerate things till we can amend them."[1] The annals of the Merovingian and even later Frankish kings, who were borne with by such mild Prelates as Pretextatus and Gregory of Tours, and the Baptism from time to time of so many thousand barbarians in a single day as 3,000 with Clovis, or 10,000 Anglo-Saxons, the very Christmas after Ethelbert had accepted the faith, all lead one to believe that a great deal of forbearance was adopted of old towards the first generation of converts, even in some matters which we have learned now to think almost incompatible with the faintest profession of the Christian faith.

Anyhow, the responsibility of deciding upon what rules shall be adopted in different cases such as these, seems peremptorily to demand the attention of a chief Pastor, whose occupations do not prevent him from giving them their full amount of consideration, and who may be able to justify to the Church at large, and explain and enforce, if need be, before a Synod of his brother Bishops, the course he may see fit to adopt. We are of course not bound in such matters to abide by the rule of the Decretals, the dictum of a Papal Epistle, or to be absolutely guided by any branch of the Canon Law, as expounding the mind of Holy Scripture where the text of the Sacred Volume is silent. But I think we are bound, not lightly, and without due reason, to set aside the anciently established rule of the Western Church in any such particulars as those I have alluded to.

The courage to think and act with independence, untrammelled by the social usages, which many centuries of Christian civilization lay upon us, is no less necessary than the cautious prudence and deep sense of responsibility which shrinks from any appearance of innovating on established principles of Christian morality. And these qualities are assuredly most likely to coexist in full vigour in those who have had the weight of the Episcopate laid on them, and on whose head has been duly invoked that special grace which belongs to the highest order of the Christian ministry.

Even such questions as, What part of their ancient sports are still to be permitted to new converts? What accompaniments to the

[1] Contra Faust. lib. 20, quoted in Milman's Prim. Christianity, vol. iii. p. 440.

marriage ceremony may be allowed?—the first of which questions has materially affected the natives of the Moravian Missions in Greenland and Labrador; and the second of which has been more than once a bone of contention in our own Missions in the East Indies, and both of which, together with a great many others of greater and lesser moment, are discussed in the answers to the Bulgarians alluded to above —are matters worthy of very grave and very considerate settlement.

At all events, we cannot too strenuously insist that the want of endowments is not a sufficient cause for setting a Priest at the head of a Mission instead of a Bishop; the necessary wants of the Presbyter being really as great as those of the Bishop. And the kind of Missionary sportively imaged out by the chief Pastor of New Zealand as "a Bishop of all work upon a 100*l.* a year," would surely not be a less effective labourer in the vineyard, than the same man in Priest's orders. It is a remarkable thing that this lack of funds, which is our one great cry, appears to have formed no part of the difficulty of those Missionaries whose questions came for solution before the Gregories, or Nicholas.

I am, Sir, yours faithfully, M.

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## HEATHEN POLYGAMY.

Sir,—In answer to queries asked in the June Number, 1855, of the *Colonial Church Chronicle*, by the Rev. Edward Clayton, allow me to state that, according to Sozomen, Theodosius the Emperor was allowed to keep his two wives after he was baptized.

According to Eusebius, the Persians converted to Christianity were not allowed to be baptized while in a state of polygamy: and much less received into full communion.

The condition was to dismiss all their wives but one. But Agatangelos and Asmaur, also Nerses Shnoorhali, the ancient historians and divines of the Armenians, relate that King Tiridates and the rest of the Armenians baptized in the fourth century by Krekor Lusaworitsh (Gregorius Illuminator), were not bound to divorce their wives, if more than one, previous to their being admitted to Baptism. But they were obliged to swear not to practise polygamy after their having received Holy Baptism. Joseph Wolff.

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## CANADIAN SYNOD BILL.

We lay before our readers the Bill which has been introduced into the Canadian House of Assembly, by the Hon. J. H. Cameron, to which we referred in our last Number (p. 473).—We understand that the consideration of it is deferred to the next session.

"*An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod.*

Whereas doubts exist whether the members of the United Church of England and Ireland in this Province have the power of regulating

the affairs of their Church, in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: Therefore Her Majesty, &c., enacts as follows:—

I. The Bishop, Clergy and Laity, members of the United Church of England and Ireland in this Province, may meet in their several Dioceses, which are now or may be hereafter constituted in this Province, and, in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, and for the convenient and orderly management of the property, affairs and interest of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland; Provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

II. The Bishops, Clergy and Laity, members of the United Church of England and Ireland in this Province, may meet in general assembly within this Province, by such Representatives as shall be determined and declared by them in their several Dioceses; and in such general assembly frame a Constitution and regulations for the general management and good government of the said Church in this Province; Provided always, that nothing in this Act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine or penalty upon any person, other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; and provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province."

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## LETTERS ADDRESSED TO THE SECRETARY OF THE ASSOCIATION FOR MAKING KNOWN UPON THE CONTINENT THE PRINCIPLES OF THE ANGLICAN CHURCH.

### No. III.

### LETTER FROM AN ITALIAN NOBLEMAN.

"*May* 31, 1856.

I THINK I wrote you word before that I had received the book you sent me, "La Santa Chiesa Cattolica." I desire now to add, that I have read it all attentively, and that I think it well fitted for the end to which it is designed, namely, enlightening the minds of those who, knowing nothing of what the English Church is able to adduce in favour of her orthodoxy, are acquainted only with the accusations made against her by the Church of Rome and her followers,—accu-

sations which aim obstinately at defaming her as heterodox and heretical.

Books of this sort, that is, books full of real historical and theological learning, and written with the dignity and moderation that truth inspires, contribute far more than violent philippics and bitter diatribes can do to the triumph of justice and truth, and to the awakening of that spirit of conciliation which ought to animate and unite together all Christians, because they are children of one faith, and saved by one redemption.

I approve, then (as far as my poor, but frank and sincere opinion goes), and highly praise your Christian undertaking of publishing works of this kind. It is light thrown upon darkness—upon that darkness which Papal Rome in its egotism would desire to keep undiminished, but which the progress of human reason is dissipating daily more and more in Italy, much faster than in France and elsewhere. The *universal, supreme,* and *infallible* Pope exists no more, for those Italian minds which are enlightened and sincere in their actual profession of faith. The Papacy, with those monstrous attributes, is now only a sort of *fetichism* for the more obtuse part of the people (which is the smaller part), and an ancient myth to clear-sighted minds, which yet lack courage and resolution publicly to proclaim and confess its modern decay; a decay which, alike in political and in religious institutions fashioned by men, is the phase that ordinarily precedes a fall.

Continue then, my dear Sir, with your associates, to extend light —the light of the Gospel—upon the Continent, and you will deserve well of God and of man."

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## MISSION OF THE AMERICAN CHURCH IN CHINA.

(From the New York *Church Journal.*)

"In China a company of our Missionaries, whose health was suffering somewhat from over-exertion and close confinement, have lately made a pleasant excursion in the interior. At about 150 miles from Shanghai, after a long sail on the Great Canal and the Ta-woo lake, they reached the foot of Dau-Dzang-San, a mountain inhabited by Buddhist priests. A monastery of these was situated at about two miles from the landing-place, where they proposed to make a visit. We have read lately nothing more strange than this peaceful sojourn of Christian Clergy in a Buddhist monastery and temple:—

*Oct. 13th.*—When we woke it was raining dismally, and we almost thought it would be out of the question to move up; but after breakfast we took heart, from a slight pause in the rain, and sent off our beds, and then the ladies went with Mr. Burdon to the temple to arrange things as they should arrive, while I stayed behind to see everything started safely from the boat. After three hours of coming and going, our boatmen and servants, assisted by a few men who made their appearance from the adjacent houses, finished their task;

and I started for the temple. A path paved with stone and carefully cut into steps where the steepness of the hill requires, leads, by a winding ascent, to the little valley in which the monastery is built. Near the landing is a small hamlet, mostly occupied by a few families in charge of the *Z-Dong*, or Ancestral Halls. The Chinese love to have these halls, and the burying-places themselves, near hills; and especially those on which are temples, as was the case here. About half a mile from the temple the road passed through the first building connected with the temple establishment. This is simply a room with a high roof, and open arched doorways for the road. In the middle of the room is a stone platform, upon which is an idol. Just before reaching the principal temple is another of these vestibules, similar in its general arrangement, but more highly ornamented, and garnished with some additional idols. The main temple comes next, and contains a very large image of Budda, with the usual attendants grouped around him, and the walls are lined with a row of inferior divinities. Behind the large idol, and facing in the opposite direction, is an elaborate piece of work representing the Goddess of Mercy seated among clouds, with a host of inferior deities paying her homage. In this hall daily services are kept up morning and evening, and at other times in the day masses for the dead are celebrated, which are well paid for. Behind the temple is the residence of the priests, about thirty in number; and in the second story of this building I found the ladies busily at work, partitioning off the two ends of a long room for bed-rooms, while the middle was left for our sitting-room. We were to take our meals in a lower room, for the priests objected to our eating meat in the presence of the idols, who shared with us the upper room. Down stairs accordingly we proceeded to dinner, and were, on this and every succeeding day of our visit, objects of great curiosity to quite a crowd who gathered round the door, and seemed to wonder more at the way in which foreigners ate than at anything else about them.

*Sunday*, 14*th*.—To-day we had our services quietly, morning and night, with mingled emotions of joy and sorrow; sorrow, that ours was the first and perhaps would be the last Christian service offered there, and joy, that at any rate one inroad was made upon the kingdom of darkness, and an especial thankfulness that we had not been left to serve the vain idols around us. In the afternoon we walked up to the very top of the hill, on which stood a Pagoda and a very old tree, which rivals it in height; both are said to be 1,000 years old.

15*th and* 16*th*.—These days were spent in minutely exploring the temple, and wandering about the hill or mountain, for I hardly know which to call it. We found that the view from the temple, though limited, was very beautiful, one of its richest features being a bamboo grove, which is a beautiful object when near enough for the peculiar gracefulness of its foliage to be visible. From the Pagoda the view extends in every direction, embracing level plains on one side, mountains on the other, and the Great Lake just before you, with the City of Hoo-Chow still nearer, and, as it were, just at your feet.

We found that a *Koong-Tuk*, or mass for the dead, was going on at the temple for the father of a little boy, who lived for the time in the temple. It was very sad to see this child bowing down several times a day before a huge idol, while the priests chanted their senseless hymns to the senseless images. Most of the performers in the service are entirely indifferent to what they are about, and we could see them playing tricks on each other, and in other ways making sport of the whole thing. Some few, however, preserved an *appearance* of devotion. A singular custom prevails here, which I have not heard of as practised elsewhere. Any members of the community who choose are shut up in cells for a period of three years. Their food is passed in three times a day through a little window, and they are supposed to spend most of their time in prayer and meditation. One of them, aged about sixty-five, attracted our particular interest, from his evident intelligence. His cell had a good many books in it, and I felt sure, from the way in which he took them, that he would read some Christian books I gave him, while I was exceedingly doubtful about the other priests, though all promised to read what I gave them. These recluses at first sight seemed to be in earnest, at any rate; but the conviction of this was much disturbed when we found out that they were *paid* for this devotion by rich people, who desired their prayers; and moreover, that there was a *back entrance* to the cells, by means of which they could have access to the whole temple whenever the coast was clear.

The weather during our stay was mostly cloudy or rainy, and it was perhaps for this reason that we had few visitors. We had to move down again in the rain on Wednesday, the 17th, in order to reach home by Sunday. We returned by the same route, and reached home at dinner-time on Saturday, being all of us better for the trip."

## Reviews and Notices.

*A History of the Christian Church, during the First Three Centuries.* By the Rev. J. J. Blunt, B.D., late Margaret Professor of Divinity in the University of Cambridge. London: John Murray. 1856.

This is a valuable addition to our not very numerous English works on Church History. Its author, the late lamented Margaret Professor of Divinity at Cambridge,—so well known and so highly esteemed by all who during the last twenty years have graduated at that University,—originally delivered a large portion of the matter of which this volume is composed, in his Lectures as Divinity Professor. These Lectures, however, were written with a view to publication hereafter, as a connected History; and at the time of his death, Professor Blunt was engaged in preparing them for the press. Deeply regretting as we do that this work did not receive the life-like and telling touches which its author was so well qualified to give it, we cannot but rejoice that it has found such careful and judicious Editors as Professor

Jeremie and Mr. Austen have proved themselves to be, preserving as they do to us the peculiar diction and earnest eloquence of the Professor, which, as we read, recals to our mind the Schools at Cambridge, ever crowded during his Lectures with an attentive and willing audience.

The chief value of this work, however, consists not in giving us a dry and uninteresting detail of the external History of the Church, necessary and important as such a History may be,—but in describing lucidly and carefully its *internal* History, tracing each distinctive characteristic to its source, as it gradually increased from the mustard-seed sown on the day of Pentecost, to the widely-spreading and deeply-rooted tree, which had overspread the kingdoms of the earth in the days of Constantine.

Professor Blunt's object in writing this History was

"To explore the unobtrusive advance of that greatest of commonwealths, the Christian, which has already survived so many secular empires, and is destined to survive so many more—that noblest of codes, the Gospel of Christ, which lies at the foundation of so many others, and which purifies and elevates them in proportion as they admit and appropriate its refining influence."—Pp. 1, 2.

Having thus furnished us with a key to his History, he proceeds to show that Unity was an essential feature of the Church from the beginning, and lays before his readers the indications of Church discipline and order which exist in the Acts of the Apostles; dwelling long upon, and tracing in all its details, that remarkable text in Acts ii. 42, which, by the omission of the article, in the latter clause of the verse in our version, is rendered so strangely indefinite. Correctly translated, it would be, "They continued steadfastly in the doctrine of the apostles, and in *the* fellowship (τῇ κοινωνίᾳ), and in *the* breaking of bread (τῇ κλάσει τοῦ ἄρτου; compare 1 Cor. x. 16), and in *the* prayers (ταῖς προσευχαῖς)." Taking this verse as his text, Professor Blunt proceeds to trace the clear indications of the use of a creed, or rule of faith,—of a set form of prayer, or liturgy,—of a daily participation in the Eucharist,[1]—of the several orders of the Hierarchy,—of the use of letters commendatory,—of the regular payment of the Clergy,—of the relief given to the indigent poor, which are contained in the Acts of the Apostles and the Epistles; and then with great forcibleness proceeds to argue that the picture of the state of religion presented to us in the Acts, Epistles, and Revelations is far more developed than in the Gospel:—

"What in the one case is desultory, in the other is systematic—what in the one was irregular, in the other is organized."—P. 8.

And thus a marked progress in the formation of the Church is at once made perceptible.

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[1] In connexion with this subject, 1 Cor. xiv. 16 deserves attentively to be considered. In Prof. Blunt's opinion (p. 33), it contains indications of the consecration of the Eucharist; εὐλογήσῃς seeming to him to imply a prayer of consecration ἐπὶ τῇ σῇ εὐχαριστίᾳ at this Eucharist, and also of the distinction, even then clearly apparent, between the priest who consecrates and the layman, or ἰδιώτης who says the Amen at the celebration of the Eucharist.

Chap. iii. contains the reasons of our Author's deliberate opinion that the Apostles remained many years at Jerusalem after the ascension of our Lord.[1] This subject is so important, that we give Professor Blunt's argument in his own words:—

"I say, then, that the whole body of the Apostles making Jerusalem their head-quarters for so many years, years occupied entirely in founding and establishing the Church in the region immediately round about that centre,[2] must necessarily have been called upon to decide all the great questions of ecclesiastical polity. So long a period of time, and so active and eventful an one, could not have passed without circumstances arising which would compel them to lay all the principal planks, as it were, of the spiritual ark, which was to float henceforward on the waters for ever. It might seem that it had for this very purpose they were directed to remain so long a time stationary and united; that it was a part of the Divine economy, *and one which may supply a hint to ourselves as to the most successful method of dispersing the Gospel*, to establish a basis for further operations before any commencement of the *work was attempted, to concentrate a force which by degrees might make itself felt to remote extremities; to kindle at the focus of religious affairs a fire of such intensity and strength as would radiate readily to a distance.* Repentance and remission of sins were to be preached in the name of Jesus, among all nations, but it was to *begin at Jerusalem*.[3] Jerusalem was to be the primary spring of the movement, and care was to be taken, before its action was taxed, that the power should be equal to the enterprise. 'Out of Sion was to go forth the law, and the word of the Lord from Jerusalem.'[4] It was not merely to rest there, as Jerome observes upon this text, but to go forth from thence.[5] Whatever might be the distinction of future churches, whichever amongst them might eventually secure for itself the precedence and primacy, it was with the Church of Jerusalem, it was 'with us,' to use the language of Cyril, bishop of that city, 'that all prerogation originated.'[6] It was 'Jerusalem,' according to the Council of Constantinople, when speaking to the Bishops assembled at Rome, 'that was the Mother of all the Churches;' and whether the Church of Rome was founded by St. Peter or not, and whether the Church of Antioch was founded by him or not, the Church of Jerusalem was founded by him, as well as by all the Apostles, beyond a doubt, and before any other whatever. The ground, therefore, was to be made good on this favoured spot, before further advances were attempted on the unbelieving world. The Church at Jerusalem was to be the stronghold, the occupation of which was to give vigour, support, and stability to the campaign of the Cross. *The model system, which all the Apostles had concurred in establishing within these precincts, was to be carried away with him by each of them, to the region of the world where he found the eventual field of his labours: and thus all the Churches would be constructed in their cardinal features one and the same.*"—Pp. 44—46.

This passage should be well studied by those who are now engaged in planting the standard of the Cross in heathen lands.

The individual labours of the Apostles, and their immediate successors, are then recorded; whilst, by an elaborate combination of widely-scattered passages of Scripture, he proves almost to demonstra-

[1] Eusebius, E. H. v. 18, records a tradition mentioned by Apollonius (a writer of the second century, that our Lord gave commandment to his Apostles not to leave Jerusalem till after *twelve* years from his Ascension; and (E. H. iii. 7) goes so far as to state that during the forty years which elapsed between our Lord's Ascension and the destruction of Jerusalem, "the greater part of the Apostles and disciples, James himself, the first Bishop there, usually called the brother of our Lord, still surviving, and still remaining at Jerusalem, continued the strongest bulwark of the place."

[2] Justin Martyr. [3] Luke xxiv. 49. [4] Isaiah ii. 3.

[5] Pearson, Minor Theological Works, i. 327. [6] Catech. Lec. iii. 7.

tion, that Antioch was made by the Apostles the first basis of their operations in the Gentile world, even as Jerusalem had been in the Jewish.

The unbroken lists of succession of Bishops in the Churches of Jerusalem, Antioch, Rome, and Alexandria, from the time of the Apostles to that of Constantine, contained in the fourth chapter, and which our Author has gathered piecemeal out of Eusebius, are most valuable, since they impress vividly on our mind the *fact* that such succession there undoubtedly was; and not only so in the Churches there mentioned, but that, on the contrary, there was not in the world a Church in which the same process was not thus going on; and thus it is proved that the origination of the Church, on its present footing, was settled in the very earliest age of Christianity.

The elements at work for furthering the spread of the Gospel then came under consideration.[1] He conceives them especially to have been the impression made on the heathen, by the conduct and manner of life of the Christians—their order and sobriety amidst excess and dissipation—their patience and longsuffering under the severest trials —their calm perseverance and steadfastness to the Faith, even unto death—their virtuous and blameless lives—the great beauty of the precepts they taught—the wholesome morality breathing in every page of the Gospel: all this, doubtless, would make a favourable impression on the heathen, all would tend to pave the way for the extension of the Church of Christ.

The next three chapters[2] should be especially studied by all who are engaged in Mission work, or in superintending the studies of those who are hereafter to be engaged in it; for they treat of the obstacles which prevented the spread of the Gospel at that period, and contain most valuable suggestions for the regulation of Missionary labours in our own time. In the first place, the opposition that Christianity encountered from the hostility of the Jews is treated of; then, that experienced from the enmity of the Gentiles; and, lastly and chiefly, that caused by the Heretics. Each of these chapters deserves a patient and thoughtful study. Our space will not permit us to do more than refer to them.

Chapter x. shows how far the state of the Roman Empire at that period affected the advance of the Gospel; and Professor Blunt does not fail to expose the disingenuousness of Gibbon, who never omits to make use of any circumstance which he imagines will operate to the disadvantage of Christianity.

The next chapter contains a lucid and masterly defence of the genuineness of the Seven Ignatian Epistles, as contained in the shorter Greek copies, and is well worthy of the closest attention; whilst the remainder of the volume,[3] is occupied with a review of the ante-Constantine persecution. We deeply regret that a chapter on the Early Heresies was obliged to be relinquished from the declining strength of the Author.

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[1] Chap. v, vi. [2] Chap. vii, viii, ix.
[3] Chap. xii, xiii, xiv.

Those of our readers who are acquainted with Professor Blunt's former publications, will require little recommendation of ours to induce them carefully to study the work before us. In his sermon before the University, as Select Preacher, and especially in his Ramsden Sermon of 1852, on Church Missions, he eloquently and earnestly pleaded for the extension of the Church both at home and abroad; whilst his *History of the Reformation*, and on *The Undesigned Coincidences in the Old and New Testament*, will long be regarded as standard works on the subjects of which they treat.

Henceforth, no one can be said to have studied the History of the Early Church, in all its bearings, who has not made himself fully acquainted with the contents of this volume, especially fitted as it is for the study of all Churchmen, "in an age when neutrality in religion is regarded by many with favour, as the token of an enlarged and liberal view of it; and he is thought the discreetest advocate of the Truth, who is content to ask with Pilate—What is it?"—P. 6.

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*A Vindication of the Authorized Version of the English Bible from Charges brought against it by recent Writers.* Part I. *Containing Remarks,* 1. *On the Miracle of the Passage of the Red Sea; and,* 2. *On a Specimen of a Revision of the English Scriptures of the Old Testament.* Job. i. By the Rev. S. C. MALAN, &c. &c. London: Bell and Dalby. 1856.

WE give the title of this book at length, as it describes the contents very correctly. It is impossible for us to review it here; but we cannot refrain from expressing our gratitude to Mr. Malan, for this learned and seasonable work. We recommend our readers to procure it for themselves.

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In Vol. VIII. p. 393, we noticed the late Mr. James Meyrick's excellent Tract, *Papal Supremacy tested by Scripture*, and the French translation of it, with the title, *L'Eglise Anglicane n'est point Schismatique.* The latter was published by the "Association for making known on the Continent the Principles of the Anglican Church," who have just published another translation into Spanish, made by the the Rev. M. Gueritz, a Clergyman of our Church, but a native of Spain. It has the episcopal recommendation of the Bishop of St. Andrews. The Association has also published a very good Tract by Mr. Oldknow of Bordesley, translated into French by Rev. F. Godfray of Jersey,—*De la Validité des Ordinations de l'Eglise Anglicane.* The writer shows that the validity of our ordinations was recognised by Bossuet, and other great divines of the Gallican Church.

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*Parochial Papers for the Clergyman, the Schoolmaster, and the Family.* By the Rev. EDWARD MONRO. London: Rivingtons. 1856.

THIS series of papers is written for those engaged in any of the branches of parochial work. Mr. Monro gives a list of subjects intended

for consideration, and invites suggestions. We venture, therefore, to suggest that outlines of Lectures for Missionary Meetings might be very useful to Clergymen, and profitably occupy some numbers.

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*Parochial Sermons*, by GREVILLE PHILLIMORE, M.A. (Rivingtons), is a volume of earnest and devout Sermons. They are not too long nor too recondite for family reading, for which purpose they seem well suited. A second edition has been published of *An Address to the Students of the Missionary College of St. Augustine, Canterbury, preparatory to their commencing the Study of Practical Medicine.* By ALFRED LOCHÉE, M.D. (Rivingtons.) It is a beautifully written paper, which we commend to our readers.

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The following have been published by Messrs. J. H. Parker :—

We are indebted to the Bishop of MORAY and ROSS for a wise, calm, and practical Ordination Sermon, preached at Cuddesdon, *The Path of the Youthful Minister in Days of Controversy.* If the *Plain Commentary on the Book of Psalms* (*The Prayer Book Version*) continues as it has begun, it will be a very useful work. It is printed in good type, legible for weak sight. *Lessons of Bereavement* is the title of a Sermon preached at Barbados in 1853, by Rev. T. BARKER, after the yellow fever had been raging in the island, and under peculiarly painful circumstances. It is intended and well suited "for mourners in an early stage of their grief." *Florum Sacra*, a little volume of very pleasing poems, suggested by different flowers, by Rev. G. H. SMYTTAN, has reached a second edition. *A Manual of Prayers for the use of Schools* is a very good book of *private* prayers for boys. *Cottage Prints from the Old Testament;* a very great improvement in the prints generally seen on cottage walls.

The first volume of Mr. NEWLAND'S *Sermons on the Seasons of the Church* (Mozley), is completed.

A cheap edition has been published of Dr. H. W. ACLAND'S excellent Tract, *Health, Work, and Play.*

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## Colonial, Foreign, and Home News.

### SUMMARY.

AT St. George's Church, New York, on Sunday, April 27th, the annual celebration was held of all the schools connected with that wealthy parish. The various classes made their offerings for the Missionary work of the Church. Upwards of 3,272 dollars were contributed. The whole of this is appropriated to the building of a church at Monrovia, for the Rev. Mr. Crummel, towards which 450 dollars have already been given by St. George's.

The Rev. Arthur Cleveland Coxe, of Baltimore, has declined the Bishopric of TEXAS, to which he had been elected.

The Bishop of BARBADOS has returned in the *Parana*.

The Bishopric of CHRISTCHURCH, New Zealand, has been accepted by the Rev. H. J. C. Harper, M.A., Queen's College, Oxford, and Vicar of Mortimer, Berks. It is said that he is to be consecrated in England. The future Bishop was formerly Conduct of Eton College.

The Bishop of VICTORIA (Hong Kong) has arrived in England.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *June* 3.—Rev. W. Short in the Chair.—The following is an extract of a letter from the Bishop of Natal, dated "Maritzburg, March 22, 1856:"—

"I write to acquaint you that I have now drawn a bill for the sum of 500*l.*, granted by the Society towards erecting our Central Missionary Institution at Ekukanyani (Place of Light), near Maritzburg. Considerably beyond that sum has been already expended in erecting suitable buildings for the great work which, through God's blessing, is already in progress there; and it was the opinion of Sir George Grey, when he visited Natal, that if our hopes are fully realized by the natives sending their children of both sexes freely to us for education, an expenditure will be required altogether of not less than 4,000*l.*"

A letter was read from the Lord Bishop of Adelaide, dated "Adelaide, Jan. 23, 1856." The following are extracts:—

"St. Luke's Church (now built of stone instead of iron) is nearly finished; and another (St. Paul's) is shortly to be commenced. A grant of 50*l.* from the Board to each of these churches, which are planted in the poorer and less built quarters of the town of South Adelaide, would be thankfully accepted. The Board will recollect that we have in this Diocese no aid from the State, and that clergy, churches, parsonages, have all to be supported by voluntary contributions. Prices of subsistence also have been of late very high. I am not ashamed, therefore, to beg for these two new parish churches. A set of Service Books, such as formerly granted to Trinity and St. John's, would be acceptable. I have invested the grants of the *Society for Promoting Christian Knowledge* and the *Society for the Propagation of the Gospel* (5,000*l.*), for the see of Perth; and the income somewhat exceeds 400*l.* per annum. I am waiting, therefore, to hear of the Bishop's appointment."

The sum of 50*l.* was granted to each of the above churches. Service Books were also voted.

The Board granted 60*l.* to three churches in the Diocese of Toronto, to be apportioned at the discretion of the Bishop.

The sum of 25*l.* was granted, at the request of the Rev. A Cowley, towards the completion of a church in an Indian settlement in the Diocese of Rupert's Land, where nearly 500 baptized Indians are located. They have contributed largely to it in labour and wood.

The application was recommended by the Bishop of Rupert's Land.

W. Muir, Esq., President of the Agra Tract Society, in a letter dated "Naini Tal, Agra, April 7, 1856," wrote as follows:—

"I have requested the publisher at Agra to forward to you a few copies of a pamphlet, entitled the 'Testimony borne by the Coran to the Jewish and Christian Scriptures.' Though small in compass, it is the result of considerable labour and study of the Coran. An endeavour has been made to bring together every passage in the Mahometan Scriptures which bears in any way—favourably or unfavourably—upon the Old and New Testaments; and to illustrate and explain these passages, as far as possible, from a Mussulman stand-point, and with frequent reference to the Mahometan commentators. The result is, I trust, a cumulative, and to the honest and candid Mussulman, an irrefragable argument that Mahomet, (1) in the earlier stages of his ministry, appealed to the Jewish and Christian Scriptures as to genuine, authoritative, and divine books; (2) that, throughout his whole career, he spoke of them in unvarying terms of reverence and honour; (3) that he never, at any period, impugned in the smallest degree the genuineness and integrity of the Scriptures; and (4) that the Scriptures thus attested by Mahomet were the extant Old and New Testaments in current use among Jews and Christians generally in the sixth century. It is shown that the Mussulmans of the present day ought (in consistency with the declarations of their prophet) not to neglect the study of our blessed Scriptures—much less blaspheme and revile them. I have endeavoured to show, the Coran itself being judge, the sin and danger of such a course. I propose to have the work translated here into Hindustani and Persian, possibly also into classical Arabic. Only a small edition of three hundred copies has been printed."

The Secretaries stated that this work, when it reaches the office, will be brought before the Foreign Translation Committee.

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Society for the Propagation of the Gospel, *June* 20, 1856. —The Archbishop of Canterbury in the Chair. Present, the Bishops of Bangor, St. Asaph, Lichfield, Colombo. A letter was read from the Bishop of Newfoundland, who wishes to be relieved from the charge of the Bermudas. He suggests that this part of his Diocese, together with the Bahamas, should be formed into a new See. To facilitate this object, the Bishop offers to resign 200*l.* which he receives as Archdeacon of Bermuda. It was agreed by the Board that this measure was very desirable. The Bishop suggests that it would be very great assistance, if two children of the late Archdeacon Bridge could be admitted to the Clergy Orphan School. Any of our readers who have not yet promised their support to other candidates, are respectfully solicited to consider the case of these children. A journal of the Bishop of Sydney was read. He had been engaged for ten weeks in visiting different parts of his Diocese. He had met

with no accident, nor had he once been hindered from keeping an engagement. A letter from the Bishop of Madras was read, in which he gave a very favourable account of the progress of religion in his Diocese. He had lately confirmed, at different stations, 1,195 persons, and he had witnessed an increased reverence on the part of the candidates. He had been favourably impressed with the state of the Missions of the Society, and new converts had been made; there was a general growth of religion among them, and great liberality in the support of religious undertakings. It was announced that the sum received for the Memorial Church at Constantinople amounted to 16,000*l.*, and that money was continually coming in. An interesting letter was read from Rev. G. C. Curtis, the Society's Missionary at Constantinople. A letter was read from the Rev. Principal Kay of Bishop's College, Calcutta. He has himself reduced his salary from 800*l.* to 600*l.* It was announced that at the Meeting at the Mansion House, C. Franks, Esq. had given a donation to the Society of 100 guineas. The thanks of the Society were voted to the Lord Mayor for the use of the Mansion House, to Mr. Alderman Copeland for presiding at the Meeting, and to the Rev. J. V. Povah, for the essential service he had rendered in the matter. Mr. B. Frere, British Resident at Sindh (now in England), was added to the Standing Committee.

The 155th Anniversary of the Society has been held in the usual manner. On Tuesday, June 17, there was a Meeting at 79, Pall Mall, of District Treasurers and Secretaries—the Bishop of Colombo in the chair. It was numerously attended, and many valuable suggestions were offered for the improvement of the organization of the Society. It was considered that the Missionary Library established at the Society's house, required to be better known. It was resolved that it is very desirable to establish a Missionary Museum. Gifts of articles from abroad, in any way illustrative of Missionary work, would be thankfully received. The meeting was addressed by the Rev. D. H. Buel, of Maryland, in an earnest and most affectionate manner.

In the afternoon the Anniversary Festival was celebrated at St. Paul's Cathedral. The sermon was preached by the Bishop of Chester, from St. Matthew xxviii. 18, 19, 20.

A Meeting was held at Willis's Rooms on Wednesday, June 18, the Archbishop of Canterbury in the chair; and at the Mansion House, on Thursday, Mr. Alderman Copeland in the chair. The following Resolutions were carried:—

"1. That the growth and organization of the Colonial Church, and the efforts which it is making for the support of its own Clergy and institutions, are an encouragement to the Society to persevere in its own special work of following British emigrants and settlers with the ministrations and ordinances of religion.

2. That the wise liberality which has of late been evinced by the East India Company in grants for the Education of their Native Subjects, and by the Imperial Government in establishing Schools and Institutions for the purpose of civilizing the wild tribes of South

Africa, calls for corresponding efforts on the part of the Society to diffuse among them the saving truths of the Gospel.

3. That the new fields for Missionary exertion, which have of late been providentially opened, afford a favourable opportunity of extending the kingdom of Christ among nations to whom His name is still unknown."

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TORONTO.—*Decisions of the Synod.*—(From the *Daily News*, Canadian Paper.)—"Mr. Editor,—We have returned from the Synod at Toronto, where there was much talking and some working; and the decision then arrived at, as concerning the Eastern Bishopric, is this:—

An adequate endowment for the See of Kingston must be secured, and then the Clergy and the Lay Delegates of the new Diocese are to be assembled here in Synod, to make choice of their Bishop from among the Presbyters of the whole British Empire—nay, from among all such members of the Christian Priesthood throughout the world as are in communion with the Anglican Church. It seems to be generally agreed, moreover, that the election must not be by any mere majority of votes, but that the Bishop must be chosen by two-thirds—that is, *by two to one*—of the assembled Laity and Clergy, each order being separately counted.

This is by way of preface. But my main purpose now is, if possible, to correct a misunderstanding which exists, as I suppose, among the opponents of Synodal action.

Some of these gentlemen talk of compromise; of our agreeing with them to invite the assistance of the Archbishop of Canterbury in the present matter. They contemplate a cession by the Synod of its own right of choosing a Bishop; they assume, that is, that the assembled body may, perhaps, neglect or refuse to do its proper work, and may request some other parties to do that work instead. Now, I cannot allow myself to believe that our Synod will act so feebly and so foolishly. . . . . Synodal rights seem to us to be worth seeking, worth earnestly contending for. They are conceded to us now—frankly and cordially conceded—*and we will value them, and keep and use them.*

But further; there is a reason why our Synod *would not* delegate its power of electing a Bishop to any person or persons external to itself.

All subscriptions towards the Episcopal Endowment Fund which have been raised among the Clergy of the Archdeaconry of Kingston, *outside this city*, have been made 'payable upon the appointment of any Bishop, chosen by a majority, Clerical and Lay, of the Diocesan Synod.' That stipulation has a definite meaning, and was purposely introduced to secure the election of a Bishop in and by the Synod of his Diocese, and not otherwise, nor elsewhere. For my own part, I will not pay my subscription, unless the terms under which I engaged to pay it are honestly adhered to; and so, I expect, many other contributors will also say.

Now, I am not commissioned to speak for any of my friends, yet I think I know enough of the sentiments of the great body of our Churchmen, to say confidently, that we know of no concessions which we can justly make to our brethren on the other side of the question; we have no compromise nor concession to offer or to accept.

I am, &c., T. H. M. BARTLETT.

Kingston, May 12, 1856."

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NOVA SCOTIA.—(Extract from a Private Letter.)—"It may not perhaps be uninteresting to you to know, as an illustration of some variety of every-day life in a colonial village, how an ex-spiritual-rapping preacher visited this place a few days ago, and how he comforted himself therein.

He appeared to be half-preacher, half-pedlar. His discourse, according to the account I received of it from an ear-witness, must have presented a remarkable admixture of impiety and folly. He began, by saying that he at first firmly believed in the truth of intercommunications with the invisible world, by means of certain knocks, or rappings: it was all so marvellous and unaccountable. But he had reason afterwards to change his opinion; having discovered it to be a rank imposture. The rappings, he said, were produced by dam-shells fixed in a peculiar manner between the knees of the operator. He was, however, according to his own avowal, a firm believer in ghosts and witches; and quoted several parts of Scripture to corroborate his opinion. He thought that Mormonism was the true development of this belief, and the only true faith. He recommended the subject to the serious consideration of his hearers, with the view of their ultimate conversion to so reasonable a doctrine. He concluded his discourse by some remarks on things in general, and then treated his audience to what he called a concert.

Next day he appeared in the street, mounted on an empty barrel, and with a violin in his hand. He played and sang till he collected a large crowd around him. And then, laying aside his violin, he commenced selling his wares by *Auction!* I believe, I may safely say, that he made more dollars than converts. As he said himself—*he was raised in Connecticut, and all along shore there.*

Such is a specimen of what we are often called upon to guard our people against in these parts."

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MINNESOTA.—(From *Connecticut Calendar.*)—"This new and interesting Diocese is now organized. Wednesday evening, April 30th, Divine Service was celebrated, and the Rev. Mr. Breck preached. Eight Clergymen, besides the Bishop, were present, and delegates from as many parishes. On Thursday, Ascension Day, the Rev. Mr. Manney preached, and the Holy Communion was celebrated.

The Convention then organized, the Bishop of Wisconsin in the Chair. The draft of a Constitution and code of Canons was presented, discussed, and adopted. It being doubted whether an election of

a Bishop at that time would be in accordance with the requirements of the Canon of the General Convention, no election was held. It was resolved, however, that the Bishop be requested to call a new Convention at an early day, to which request he assented; and the new Convention will be held in July.

The 'Saint Paul Church Mission' has been duly incorporated, with a large and liberal charter, providing for departments academical, collegiate, theological, and charitable. Its connexion with the Church is secured, the Bishop being patron and visitor, and an account is to be rendered, at his discretion, to the Convention. The Board of Trustees consists of both clergymen and laymen. The first members of the body corporate are the Rev. Dr. Van Ingen, and Messrs. Napoleon J. T. Dana and Henry A. Lambert, all of Saint Paul."

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South America.—(From the *Guardian*.)—"Our obituary contains a notice of the death of the Rev. F. J. Biddulph, who has fallen a sacrifice to the zealous discharge of his duties in Peru. His medical attendant writes—

'Here he was universally respected and beloved. He was constant in attendance on those of his friends who where sick; indeed, I attribute to the bad nights which he thus passed in sick rooms, the exceeding virulent character of the attack of yellow fever which carried him off.'

He was carried off in three days, dying calmly and resigned, surrounded by kind friends, though in a foreign land, after having had, at his own request, the 'Visitation of the Sick' read to him. Interred the next morning in the Protestant burial-ground, he was followed to the grave by nearly all the British residents in Lima, in deep sorrow, the service being read by her Majesty's Chargé d'Affaires. Another letter says—

'During his short residence in this—to him—so fatal town, the Rev. Mr. Biddulph succeeded in gaining the affection and esteem of all who knew him, and at this moment when the English here are without a minister, and the Church without a pastor, his loss is and must be keenly felt, although with the mitigation in the eyes of all sincere believers, and which I trust may be your happy consolation also, that of believing firmly that as he walked before his blessed Lord and Master here, so now he walks and dwells with Him for ever.'

—The Rev. F. J. Biddulph was the only brother of Lieut.-Colonel M. A. Biddulph, well known for his topographical sketches before Sebastopol, and his gallant career in the field and the trenches, where he served during the most severe operations of the siege as assistant-engineer. In God's providence he escaped a hundred deaths, and now fills the important scientific post of Director of the Submarine Telegraphs in the East. His brother, braving death in another form, has fallen in the discharge of the duties of his peaceful profession."

CALCUTTA.—Extract from a letter just received from the Bishop of VICTORIA, dated Feb. 14, 1856.

"It might possibly not be without interest to the *Church Missionary Society* for me to state, that among my fellow-passengers from Calcutta was a highly intelligent gentleman, an indigo-planter, who told me that formerly he had lived in the southern part of the zillah, and had then been influenced by the frequent expressions of depreciation respecting the Society's work in the Krishnagurh Mission. When, however, within the last two years, he had himself removed to his indigo estate in the immediate vicinity of the Kapasdanga station, and had then, by personal eyesight, and with the observation which his own knowledge of Bengali had enabled him to make, enjoyed opportunities of beholding the actual fruits of the Mission, as seen in the schools, the Christian services, and the general improvement of the native population about the Missionary station, he had become conscious of the false estimate too generally entertained of the Mission, and now voluntarily expressed to me his belief, that the results which he himself had seen were sufficient to repay all the labour and expenditure which the *Church Missionary Society* had ever incurred in Bengal."

The Bishop returned to Hong Kong by way of Java, and while there became acquainted with the Evangelical Society of Batavia. In connexion with the efforts making among the Mahommedans in other parts of the world, it is a matter of some interest to know that the Batavian Society has fourteen Mahommedan priests under a course of instruction, with a view to their baptism. One of them is the superior of the priests in the Batavia district; and, in a long and interesting conversation of an hour and a half with the Bishop, spoke with great contempt of the superstitious ignorance of the hadjis—pilgrims to Mecca—and of Mahommed, who, as being only a man, is therefore unable to pardon sin. The Bishop adds,—"It is impossible to avoid the conclusion that there is a new era of hope among the Mahommedans in Batavia."

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CANTERBURY SETTLEMENT.—(From the *Guardian.*)—The following extract from a private letter makes interesting mention of the visit of Bishop Selwyn to this distant part of his Diocese. The letter is dated Christchurch, Nov. 12:—

"We have had a week of some excitement. The Bishop arrived last Tuesday in his yacht the *Southern Cross*, presented to him by Miss Young, authoress of 'The Heir of Redclyffe,' and purchased, it is said, with the proceeds of that work. This yacht may now be said to be his only house. Bishop Selwyn is, in the highest sense of the term, a Missionary Bishop, sailing about from one settlement to another; and not only this, but extending his labours to the as yet uncivilized and cannibal islands of the seas to the north of us, and to which he is now on his way. His wife always accompanies him. Collections were made in Church last Sunday in aid of this perilous

Mission. He remained one week only among us, and was most actively occupied during the entire time. In addition to an immensity of Church business to be settled, requiring many meetings, he visited all the towns of the settlement, even as far as Kaiapoi; and last Sunday, after a nine o'clock Maori service at Lyttelton, and the morning service at eleven, at which he preached, and subsequently held a Confirmation, he actually scampered over the hills and came here to the half-past three service, when he again preached and held a second Confirmation. After this there was a meeting upon the general affairs of the Church, at which he presided. He looks worn and fagged, as well he may; but his voice is clear, full, and beautifully impressive—his manner and look intensely earnest, yet perfectly calm and composed. In ordinary society he is remarkably cheerful, with much of playful quiet humour. It seems to be settled at last that we are to have a Bishop of our own within a year from this time; but, unless some quicker mode of communication can be found, this is not very probable. The Bishop recommends the Rev. Henry Harper to the office; but the home authorities must be applied to for their sanction."

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Australia.—The fifth census of South Australia, taken March 31, 1855, shows the following results in the relative proportion of religious bodies in that colony:—Members of Church of England, 33,812; Methodists, various bodies, 11,178; Roman Catholics, 8,835; Lutherans, 6,151; Congregationalists, 5,355; National Scotch Church, 5,264; Free Scotch Church, 1,542; Presbyterians, 314; Friends, 186; Mahommedans and Pagans, 159.

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Turkey.—(From a correspondent of the *Guardian*.)—"Constantinople, May 15.—On Whit-Sunday last the Anglican church at Ortakeoi, a village on the banks of the Bosphorus, was opened for Divine Service. Great exertions had been made to prepare this little chapel by the appointed day, and although it was found impossible to finish all the details of the building, yet it was in a sufficiently forward state to receive a congregation. A strong interest has attached itself to this undertaking. It is the first Anglican church in European Turkey, that at Bucharest not being taken into consideration, as it is held jointly by Anglican and Lutheran congregations. The spirit with which the matter has been pushed has gone far to rouse the Pera folks to do something for themselves, and, besides the projected Memorial Church there, a project has been set on foot to rebuild the Embassy Chapel upon a large scale.

The church of Ortakeoi is of humble pretensions: it is calculated to hold only 120 persons, and its materials are only a little superior to those of the first British Church at Glastonbury. Still it has its merits. The site chosen for it is on the brow of the hill of Portugal Mahala, overlooking the valleys and ravines which contain the district of Ortakeoi. The view from the church porch is one of

exquisite beauty. At the foot of the hill rolls the majestic stream of the Bosphorus whitened with the sails of every nation of the world. To the right and left the graceful kiosks of princes and pachas line the shore. In front, the hills of Asia, now dotted in summer verdure, exhibit a picture of undulating woodlands, copses purpled with the almond and lilac, and broken here and there with lawns and glades of the brightest green. Behind, the dark mass of sombre-coloured houses is relieved here and there with the beauty of Armenian gardens, rich with the blossoms of the flowering chestnut and the bright hue of countless orange-trees. The amphitheatre of hills which encloses this suburb is broken into by numberless watercourses, which make the mountain-side dangerous and difficult to travel, but compensate by the variety of objects they present to the eye to gaze upon. Each ravine is cultivated, and contains some cottage, whose thin grey smoke from the roof (an uncommon sight in Turkey) makes one almost think it to be old England again. Then the more distant view is still more grand. The Seraglio point, with its crowd of domes and towers and cypresses and oaks, is, perhaps, the most beautiful bit of the whole landscape; and Aghia Sophia stands out from all in most gigantic proportion. Opposite to these is Scutari with its melancholy associations, and then Kadikoi, the old Chalcedon. Far away into and across the Marmora, the eye will range and see the Prince's Islands, and the veritable Olympus, crowned with everlasting snow. The little church, surrounded by so many beauties, is in itself, too, an object of attraction. Its commanding position makes it visible for many miles round, small as it is; and its lofty roof of dark-green colour, backed by turf and trees of a lighter tint, has an exceedingly pleasing effect. The church is of Early English design, the roof being of a very lofty pitch, that of an equilateral triangle. It consists of a nave, chancel, transept, and campanile. The east and west windows are large, and six dormer windows are placed just above the eaves. The fittings are exceedingly simple. The pulpit and reading-desk are of stained deal, well carved by native artists, and the communion rails, of trefoil pattern, are also worked by the same hands. Some altar chairs are coming from Oxford. A font has been presented by an officer of the Land Transport Corps, and the communion plate is the present of a resident merchant.

At 7.30 on Whit-Sunday the bell tolled the congregation into church for the first time. The prayers for the day were said by Mr. Stothert, the chaplain of H.M.S. *Queen*, who for some months past has been gathering a parish together there. The lessons were read by Mr. Curtis, the chaplain from the *Society for the Propagation of the Gospel*, and by Mr. Whitmarsh, the chaplain of the *Agamemnon*.

At ten o'clock the second service commenced; the clergy present, the churchwardens, heads of families, and friends, walking in procession to the church. As the procession entered the church, the choir commenced the *Te Deum*, which was beautifully sung by the ladies and gentlemen who form the choir of the new 'parish,' assisted by a portion of the choir of the *Queen*. Mr. Phillips, one of the church-

wardens, officiated as organist, and Mr. Pritchard, the bandmaster of the *Queen*, was conductor. After the *Te Deum* was sung, the Litany was said by Mr. Whitmarsh.

At the Holy Communion, Mr. Stothert, and Mr. Hamilton, the senior chaplain of Scutari garrison, were the officiating ministers.

An excellent sermon was preached by Mr. Curtis, the first Missionary to Constantinople from the *Propagation Society*, and was attentively listened to by a large congregation. The text was from Eph. iv. 8—12. The Ambassador's family had been invited, but were unable to attend. The American Minister was also prevented from coming, but sent a contribution of 1,000 piastres. Admiral Grey, whose interest in matters of public usefulness is so well known, was the only 'official' person present. He came in full uniform to mark the occasion. A number of officers of the army and navy were also present. The collection at the offertory amounted to 13*l.* At three o'clock the afternoon service commenced; prayers were said by Mr. Stothert; the first lesson by Dr. Freeth, second by Mr. Whitmarsh, and the sermon preached by Mr. Blackeston, the Embassy chaplain, from Malachi i. 11. His warm and affectionate earnestness towards the great cause he has so well supported at Constantinople, were never more conspicuous than in his beautiful and simple discourse on this occasion. The collection at the door amounted to 34*l.*

The evening service began at six o'clock; and although it was only intended for the usual congregation, who wished to meet together after the excitement of the day, still a number of strangers were present. Mr. Whitmarsh said the prayers, and Mr. Stothert preached from Rev. iii. 11, 12. The collection amounted to 7*l.* at the door, and other sums were promised. It is now the intention to attempt to raise sufficient funds to build a minister's house and a large room for a school or lecture-room. The congregation are naturally anxious to obtain a minister who may settle among them; their present minister having another post to fill, and being only at their disposal after his other duties are over. The *Society for the Propagation of the Gospel* will give temporary help, and it is hoped to raise a Church Fund sufficiently large to sustain a Clergyman. All are most anxious to have matters placed upon a settled footing. A number of rules and regulations for their guidance have been suggested and adopted; the chief of which are—

1. A declaration of adherence to the doctrines and formularies of the Anglican Church.

2. A recognition of all other Protestant Episcopal Churches, as in full communion with them.

3. A declaration of their accepting the Bishop of Gibraltar as their diocesan.

4. All who *sign these declarations* form a vestry. The vestry elect churchwardens and vestry-clerk, and see the regulations are carried out.

These rules will shortly be printed and published, as they may form a precedent for other churches and congregations. It is anxiously desired that the Bishop should come to consecrate and confirm. A

weekly service is also given on Wednesdays. On Wednesday last two children were baptized by Mr. Stothert, in presence of the congregation. The excitement caused by the opening of this Church among the native community is very great. Some of the Armenians have for some time past been in the habit of attending the English services; these collected hosts of hearers around them after the services on Sunday, and explained them (?) to the wondering strangers. It has been discovered that the English really *are* Christians, and some difficulty is felt to explain how it was that certain seats were reserved for the Sultan, who was confidently expected to attend! At all events, the simplicity of the service, the quiet orderly reverence of the congregation, and the beauty of the music, have caused an immense sensation among the native Christians. However, as yet they cannot understand how it is that, as Christians, we read a prayer for the Sultan after that for our own Royal Family; but are, on the whole, extremely satisfied. Great care has been and will be taken, that no effort at making proselytes shall be attempted. Prayer-books, in Turkish and Armenian, will be offered to those who wish to stay the services; and the greatest cordiality will be shown towards the native clergy. They are an ignorant, sly, and suspicious race, but it is our duty, as holding the Catholic faith more purely and more intelligently than they do, to help them on their way with all care, and the tenderness of full Christian charity."

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NOTE ON CONSTANTINOPLE.—We have received the kind permission of a friend to publish the following Note:—

"The openings in the East, occasioned by the late course of events, with the commencement of a Mission to our own people at Constantinople, and of an English church in the midst of the great capital of the Mahometan world, are subjects of the highest interest to every thoughtful mind; affording, as they do, an additional example of the wonderful manner in which God, by His good providence, controls and directs human affairs, and turns the fierceness of man to His praise.

In connexion with the providential openings above alluded to, for the diffusion of enlightenment and Christianity in Turkey, the reader's attention is called to a remarkable passage in an old work in Sion College Library, London, written in Latin, and entitled, 'Francisci Quaresmii Elucidatio Terræ Sanctæ,' printed at *Antwerp*, A.D. 1639, 2 vols. folio. In the first volume, page 265, the author quotes the calculations of Dr. Francis Navarre (Francesco Navarro), who wrote in the year 1604 to this effect,—That the Mahometan sect would come to an end in 251 years from that date, *i. e.* in 1855. Pursuing his theme with greater particularity, he announced that great changes in Turkey, in temporal and spiritual things, including the subjection and depression of the creed of Mahomet under the Christian yoke ('sub jugo Christiano') would take place A.D. 1854 or 1856!

Thus we have, in words penned upwards of two centuries and a half since, and repeated in print A.D. 1639, a surprising mention of three memorable years, 1854, 1855, and 1856,—years which have witnessed the commencement, progress, and conclusion of a war arising out of religious questions between Turkey and Russia; the Sultan, at the close of the conflict, accepting the terms required by England and France.

*When* the day may arrive on which the presages of Navarre will receive their fulfilment, none can tell. Yet there are certainly some features in the present aspect of affairs in the East which give a singularly impressive character to his words. Signs of an important change are already visible. The attention of candid Mussulmans is called to the Jewish and Christian Scriptures, and to the testimony borne by the Coran to the genuineness and authenticity of the Bible. The spread of education tends to exhibit to the Turk the fallacies of his belief, and to aid in advancing the sacred triumphs of the Gospel of Peace.

In the year 1854, the first year of the war, the plan for an English church in Constantinople was set on foot at the June Meeting of the *Society for Promoting Christian Knowledge*; the church to be 'a Memorial of the British Expedition for the defence of Constantinople and the Ottoman Empire,'[1] and 'such a church as may be suitable to the character of the British nation.' Towards this good design the *Society for Promoting Christian Knowledge* contributed 500*l.* Some subscriptions were added in 1855. In April, 1856, renewed efforts for a Memorial Church at Constantinople were made by the *Society for the Propagation of the Gospel*, under the auspices of H.R.H. the Duke of Cambridge, the Archbishop of Canterbury, and a committee of noblemen and gentlemen. The collection towards the erection and endowment of the Memorial Church now amounts to upwards of 10,500*l.*[2]

The same Society resolved to send to Turkey two Clergymen, who will devote themselves in the first instance to the spiritual care of the sailors and residents in and about Galata and Tophana. They will make the best temporary provision in their power for the celebration of Divine Service. T. B. M."

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China.—The following extracts from a circular issued by Messrs. Russell and Co., Merchants at Shanghai, appear in *The Spirit of Missions* of May last:—

"The rebellion under Tae-ping-wong seems upon the point of being extinguished. We lately sent an intelligent Chinese agent to the camp before Nanking; and as his standing enabled him to be in communication with the principal military officers, his report may be

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[1] See the Bishop of Gibraltar's Letter to the Secretary of the *Society for Promoting Christian Knowledge*, dated Pera, Constantinople, May 22, 1854, published in the Society's Report for that year.

[2] Now 16,000*l.*

received with confidence. He states that the force and spirit of the rebels are so much reduced, that the greater part of the besieging forces have been withdrawn from about Nanking; and that the active operations are carried on by a body of only 7,000 cavalry, encamped close under the walls, on the Chin-keang side. There are divisions of the Imperial army in the near neighbourhood; but for convenience in provisioning, they leave the close guard of the place to this small corps, composed of Kwang-si men, formerly rebels themselves, and esteemed the best of the Chinese troops. There is no fighting; the rebels, now greatly reduced in numbers, keeping close within the walls, and the Imperialists preferring to wait for final success to the effects of famine, or the chance of division and mutiny. Che-keang, the key of the Yang-tsze-keang, has suffered severely from plague and famine, and must fall shortly.

On the other hand, new outbreaks, nearly as formidable as that of Tae-ping-wong, have appeared in the Southern provinces, and the tranquillization of the South appears as distant as ever. In Keang-si, the province in which Hao-how is situated, Ho-aluk, a noted rebel chief, who was last year at the gates of Canton, is established, with 20,000 to 30,000 men, and has taken some important places. The mandarins of that quarter are quite unable to meet the emergency; and there is every prospect of an overthrow of the Imperial authority throughout that neighbourhood. Like Tae-ping-wong, Ho-aluk, at his commencement, preserves order, and issues promising proclamations; but, unlike his prototype, he professes dislike to bloodshed, and invites the mandarins to join him, or to depart from their positions peacefully, engaging immunity from molestation. He proclaims equal enmity to Tae-ping-wong, and the Emperor."

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Dissenting Missionary Societies.—*Wesleyan Missionary Society.*—The Anniversary Meeting was held May 5. The total amount of contributions received for the year, in Great Britain and Ireland, amounted to 79,832*l.* 16*s.* 5*d.* The sums received from Foreign Auxiliaries, and from other sources, including "Colonial grants," 2,957*l.* 10*s.* 1*d.*, brought up the total income to 119,122*l.* 4*s.* 9*d.*, being an increase of 8,073*l.* 10*s.* 5*d.* over the receipts of the preceding year.

*London Missionary Society.*—The Anniversary Meeting was held May 15. The entire income for the past year was 82,331*l.* 12*s.* 4*d.*, including 14,773*l.* 8*s.* 5*d.*, raised at the Missionary Stations. In the above sum are included 11,486*l.* 8*s.* 3*d.* towards the liquidation of the debt of the previous year, and 3,673*l.* 14*s.* 11*d.* *raised by children*, for the repairs and outfit of the ship *John Williams.*

*Baptist Missionary Society.*—The Anniversary Meeting was held May 1. The income for the past year was stated to have been 21,402*l.* 2*s.* 2*d.* A debt of above 700*l.* had been paid in the course of the year, and a balance of above 300*l.* was now in the hands of the treasurer.

THE

# COLONIAL CHURCH CHRONICLE

AND

## Missionary Journal.

AUGUST, 1856.

### THE BISHOP OF LONDON.

We believe that there is no man, certainly no one in this generation, to whom the Colonial Churches have been so much indebted for their establishment and progress as to the Bishop of London. We are unwilling to let his retirement from the See, which he has so long and so usefully occupied, take place, without expressing the gratitude and the respect for him which we feel in common with all those members of our Communion who desire the extension of the Church, either at home or in the Foreign Dependencies of the Empire.

We believe that, under God, we owe to him the great movement which has now been going on for many years in the extension of Colonial Episcopacy. The publication, in 1840, of his letter to the late Archbishop of Canterbury, brought the matter authoritatively before the Church. He made his own convictions felt by others, that "if we desire the good" done by Missionaries, "to be complete, permanent, and growing with the Church's growth, we must plant the Church among them in all its integrity. Each Colony must have not only its parochial, or district pastors, but its chief pastor, to watch over, and guide, and direct the whole. An Episcopal Church without a bishop is a contradiction in terms."[1] He clearly laid down the rule which the Church should adopt. "The difference between our past labours in the work of erecting Colonial Churches, and those which are now called for, must be this: that whereas we formerly began by sending out a few individual Missionaries, to occupy

[1] Documents relative to Additional Bishoprics in the Colonies, 1841—1855, p. 12.

detached and independent fields of labour,—unconnected with one another by their relation to a common oversight in the execution of their task, although deriving their spiritual authority from a common origin;—and then, after an interval of many years, placing them under the guidance and control of Bishops; we should now, after having supplied the wants of those older Colonies, which are still destitute of the benefit of Episcopal Government, take care to let every new Colony enjoy that blessing from the very first. Let every band of settlers, which goes forth from Christian England, with authority to occupy a distinct territory, and to form a separate community, take with it not only its civil rulers and functionaries, but its Bishop and Clergy."[1]

When the Bishop of London was consecrated, in 1824, there were only three Colonial Bishops—now, at his resignation, there are more than thirty; and this increase is chiefly due to him. And how great and blessed have been the results of this movement! The multiplication of Clergy, wherever a Bishopric has been erected, the greater number of converts from heathenism, and of worshippers among those Colonists who had been deprived of the ordinances of religion, the salvation of many, and the incalculable effects of the reaction on the Church at home,—all these are the consequences of this great work. And the Bishop of London has not only been the honoured instrument of advocating and advancing this measure, but he has been most liberal and munificent in his own contributions to the fund necessary for its success, and to that Society which has been the nursing-parent of all the Colonial Churches.

We believe, too, that it was through the efforts of the Bishop of London, that an attempt was made, some years since, to bring together more closely Churchmen of various opinions in the support of the Missionary work of the Church. And though the measures which were adopted have not succeeded, as it was hoped they would, yet the attempt was one which it became the Bishop to make. The failure may, we fear in great measure, be traced to the fact that there was less religious feeling and more party-spirit than the Bishop and they who acted with him expected. And we trust that the blessing of the peacemakers will be his.

And we owe to him very much of the progress of the Church at home. His proposals for the creation of a Fund for building new Churches in the Metropolis, printed in 1836, not only led to a great increase in the number of Churches in his own Diocese, but to the establishment of other funds for similar purposes elsewhere. The improvements in the Examination of

[1] Documents relative to Additional Bishoprics in the Colonies, 1841—1855, p. 15.

Candidates for Holy Orders, in the character and attainments of the Clergy, and in the manner of conducting Public Worship, are in a very great degree to be ascribed to him.

And the revenues of his See have been nobly used. As we learn from the debates which have taken place in Parliament, they have not been accumulated for enriching or aggrandizing his family. He has given, with a free and open hand, to all designs for extending the benefits of the Church at home and abroad; and we believe that very much has been done in secret towards the relief of his poorer brethren in the ministry, and of their widows and orphans. No Clergyman can have been long in his Diocese without learning instances of the Bishop's consideration of the poor and needy.

We have had the privilege of labouring in his Diocese; and we always felt the advantage of being under a Bishop who had himself for many years been a working parochial Clergyman. His ear was always open to applications for counsel and advice, and a call to duty was never made in vain. He has been a working Clergyman to the last; and his work has worn him out. And he has not ceased to be a parochial Clergyman. Notwithstanding the cares which come upon him daily, he has been a constant preacher both at St. James's and at Fulham.

Some years since, a bishop of London died, who, like Bishop Blomfield, had been previously Bishop of Chester. A speaker at a public meeting, referring to the loss then recent which the Church had sustained, expressed his hope that other Bishops of Chester and other Bishops of London might be what Bishop Porteus had been. And we will venture to express a like wish, —that the Bishop's successors may be what he has ever been— diligent in business, earnest, zealous and conscientious, kind and merciful to those in want.

We feel as if our words needed an apology. We part from the Bishop with unfeigned gratitude and respect. We never felt his value so much as we do now. We may not at present expect to see his well-known face in our assemblies, or to listen to his words of warning or encouragement. But we hope it may please God long to spare him to the Church, which owes him so much; to restore to him such a measure of health, that he may spend in comfort the remainder of his days, to enable him still to be useful to the Church by his example and counsel, and that when it shall please Him to remove him from this world, he may depart in peace, and at last hear these words of welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

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## Correspondence, Documents, &c.

### MISSIONS IN MADRAS.—NO. VIII.

[In our last Volume, p. 126, we published a very interesting journal of the Rev. C. E. Kennet, in charge of the Mission of Edeyengoody during the absence of Mr. Caldwell. We are allowed, by the kindness of the Secretary of the *Society for the Propagation of the Gospel*, to print the following continuation of Mr. K.'s account of his proceedings.]

#### REPORT OF THE MISSION-DISTRICT OF EDEYENGOODY FOR THE YEAR ENDING DECEMBER 31, 1855.

At the close of another year, in furnishing for the friends of the Society a report of the work that has been permitted to be done in the course of it, we are bound, in the first place, to lift up our hearts in humble thankfulness to Almighty God for His continued protection and goodness towards us. The work of the now closing year is, of course, in its main features the same as that of preceding years; but things are not, therefore, in a state of stagnancy. It may, I think, be said that, though there has been but little extension outside, the process of consolidation and advancement within has been going on steadily and effectively. Each year leaves on me a deeper impression of the reality of the work that is going on, and, at the same time, of the inadequacy of the means on hand for carrying it on. By *means*, I do not mean so much money as fit agency. Evangelizing through native agents, of little ability and less influence, must ever prove a poor and inefficient mode of carrying out the great work; and, so long as the Missionary is encircled with the duties and cares of what forms his present sphere in most cases, very much of the work, as regards the heathen, is necessarily left in the hands of the native agents. There is an increasing conviction abroad that the pastorate is not a part of the Missionary's office, properly understood, still less the secular concerns incident to it in the present state of things; and there can be no question but that this is not far wide of the truth. The Missionary, from the earliest ages, was a *penetrator*, and his system an *aggressive* one. But there was, nevertheless, invariably a pastorate within a mission, most generally indigenous; the latter having never been undertaken until the former was properly supplied and established in the ground already gained. When this, however, did not admit of being so soon effected as was desirable, the Missionary necessarily became a Pastor, and laboured and was responsible as such. This is now pretty much the case with ourselves in these parts. We are Missionaries, each with a distinct cure of souls, and have fixed ministerial duties. But so long as this state of things continues, expansiveness cannot be reckoned on as a note of the Church here. Our efforts on the mass without cannot but be desultory and ill-sustained, and the results of such efforts will seldom prove satisfactory or permanent. It is not meant, of course, to imply that conversions do not take place, or that our Missions, even generally, are not enlarging; but what I think must be allowed is, that the results of our

system are inadequate to its expensiveness and elaborateness. Our settled native Churches must have native pastors to some extent supported by the people themselves, and the Missionary left comparatively free for undertaking his own peculiar work, if larger and more permanent results are, with God's blessing, to be looked for. It may not be time yet to leave the native pastors and their flocks to themselves; but all possible danger arising from independent native control on the part of the pastors may be fully met by the continuance of supervision by the Missionary himself.

The advantage to the congregations thus provided for also is incalculable. For whereas, as things are, the native Catechist or European Lay-assistant shares with the Divinely-appointed ministers of religion the performance of a great part of the public offices of worship and instruction, to the serious detriment of all right principles and feelings in the minds of the people; the permanent location of a native minister in a settled congregation would be the means of obviating such anomalies, and of helping to cherish just views of the solemnities of religious worship.

Notwithstanding these defects, however, the reality of the work which has been and is going on, is what all may be most truly thankful for. True knowledge is leavening the whole mass of our people, and is affecting the heathen around as well; for even they cannot escape from its permeating, absorbing power. The repeated announcement, if nothing more, of the unity and perfection of God is itself a power; and its efficacy on the minds of the poor deluded devil-worshippers, whom we have to rouse from their lifeless indifference to all religious truth whatsoever, cannot perhaps be at all or at once ascertained until some crisis or turning-point of their lives brings them to see and confess what may have been working all the while within them. Thus, also, the very precepts of the moral law, so holy, just, and good,—known and read of all men,—cannot fail of reaching their consciences, and revealing to them, though defiled, the purity and holiness which are required of them; and in this way be the means of preparing them to embrace the gracious provisions of the Gospel. I think that such effects are being produced among the heathen, though but slowly. The universal acknowledgment of the folly of devil-worship, its actual abandonment in some cases, the ready assent to the purity of the Christian requirements, and the keen perception of whatever is opposed to this purity in the lives or conduct of professing Christians, are all indicative of the fact that Christianity is gaining an influence on those around. And as regards our Christian people, their condition is to my mind most hopeful, and in many respects highly satisfactory.

*State of Congregations.*—The attendance on the means of grace is such as to inspire encouragement and hope. When people, naturally sluggish, and destitute of much feeling or emotion, are yet seen to come regularly to the services of the Church, uncompelled and simply urged by persuasion and warnings, there is, I am persuaded, much ground for thankfulness; and though the attendance is not all that it

might be, yet I think there is full reason for hope that there will be much real advancement in this respect. The average number of Communicants monthly at Edeyengoody is about 50 or 60; and a somewhat less number, though never less than 30, usually receive the Holy Communion at the church in Taruvei, in the eastern part of the district, every month also. There is celebration of Holy Communion on Feast-days also; but all are not expected to attend on these occasions. But the out-village Communicants generally are invited to come into Edeyengoody once every quarter, to partake of the Sacrament together; and on these occasions the attendance is somewhat above 100. Last Easter, 136 Communicants celebrated the Presence of their risen Lord.

I have conducted the Morning Prayers at Edeyengoody daily throughout the year, except on a few occasions when I happened to be away from home; and the Services on Wednesdays at noon, and on Friday nights, mentioned in my last Report, have also been continued. The out-village congregations, which are visited by myself and my assistants, Messrs. Seller and Percival, are in a tolerably good condition, but vary much in the degree of improvement discernible in them. In one or two places the advancement, in respect of knowledge and outward conduct, is very observable to one connected with the district so many years as I have been.

During the year, I have been privileged to receive into the fold of Christ's Church, by holy Baptism, 80 infants and 31 adults. The majority of the latter had been carefully prepared for receiving the Sacrament, and continue to give satisfaction by their general demeanour since the reception of it.

While on this subject, I cannot conceal my conviction, however, that, until a peculiar and exclusive system of education and preparation is adopted for Catechumens, or those "under instruction," as they are commonly called, the proportion of baptisms out of their number will necessarily be small. And the reason is obvious—the baptized and unbaptized are undistinguished in our congregations, and they are practically dealt with as one. They meet promiscuously in the same place for worship, join in the same prayers, hear the same sermons, enjoy the same privileges of outward communion as Christians; and it cannot be surprising if they come to view themselves as wanting nothing else for their profession of Christianity, or for a share in its blessings. Only they cannot be married with Christian solemnity, or buried with Christian rites; but these are not every-day occurrences, and prove too often to be their greatest snares. It is the every-day life they lead in common with baptized Christians that produces a sort of ignorance of their real position, and an indifference to changing it for that which alone they need to attain—the estate and name of a Christian. I am of opinion that this state of things may be considerably improved, and much of its bad effects removed, by our uniting to adopt a certain distinct mode of dealing with Catechumens as a class. The matured wisdom and experience of some of the older Missionaries of both our Church Societies may be with immense

advantage bent for the devising of some such plan or mode of training Catechumens.

*Discouragements.*—I have had much to render me anxious at times, and some measure of sorrow to endure; but all things have been working together for good, and ministries of consolation have not failed in seasons of trial and dejection. The case of two individuals especially occasioned me much grief and solicitude. One was a zealous and apparently steadfast-minded Christian of long standing, and had been a Communicant. On the death of a heathen brother, he was induced, for the sake of a paltry gain, to permit his own son, a baptized child, to perform a heathen ceremony for his dead relative; and the scandal caused by this act was too great to allow of my hesitating for a moment as to what course to pursue with reference to him. He was at once debarred from Church-communion. He remained for some time out of the Church, obstinate, and apparently unmoved; but God's hand was upon him, and after suffering much from disease and want, he at length came to me and sought re-admission. I allowed him to enter the Church for prayers, but did not restore him to the full enjoyment of Christian privileges. He is in so miserable a state, however, that his life is despaired of; and what is infinitely worse, his alienation to the faith and practice of Christianity for so many months seems to have left him so utterly a prey to the grossest fears of superstition, that he at last succumbed to the wishes of heathen relatives, and openly apostatized. I visited him after he had committed the crowning act of hardness of heart and presumption, and the dreadful remorse and anguish of soul that have supervened on it are such as I have never witnessed in any human being. When I spoke of healing and pardon through the Saviour's blood, he struck his head and smote his thighs, bitterly exclaiming, "There is no pardon for *me!*" The presence of his wife, a hard-hearted, heathenish woman, appeared to be some sort of restraint to his opening his mind freely to me, but the workings of despair and agony were too apparent in him. His case, though a deeply lamentable thing as regards himself, has done more to impress the heathen of the place than all past Missionary addresses and sermons perhaps. He preaches an awful sermon from his death-bed. The other case is that of a young man of the Nádákkul class (the highest division of Shánárs), who came forward a year or two before my coming to take charge of the district, and gave such promise by his speedy acquirement of Christian knowledge, as to have obtained Baptism, and admittance to Holy Communion from Mr. Caldwell. He has since, however, fallen back into heathenism, principally because he could not effect a marriage that he had been bent upon; and he is now preparing to marry into a heathen family, well known for their inveterate dislike for Christianity. Many are the warnings this poor young man has received, privately and affectionately urged on him. Notice of public excommunication has now been read in his village Church. Some other heathens who had connected themselves outwardly with Christianity, in the village where the case

I first mentioned occurred, have also returned to heathenism; but their motives for joining were of a very secular sort, and the regret for the loss they themselves incur by their withdrawal is, perhaps, compensated for by the hope that the Christians will be freer to advance in the life of godliness, and less liable to dangers from association with half-converted and unsteady people.

*Encouragements.*—Whilst having to mourn over those who have fallen away, joy and hope reclaim their place in the Missionary's bosom so soon as he is called upon to narrate the triumphs of God's grace in the exemplary life and peaceful end of His own faithful children. One instance of such a triumph I have the privilege of now recording. Some of my readers will no doubt remember a very interesting account by Mr. Caldwell, of the "Conversion of a Hindu Youth," in Vol. iv. No. 37, of the "Gospel Missionary." That youth, grown ripe in grace and meetness for heaven, has now been called away to his Father's home. "Spear-armed Siva," as he was formerly named, before his conversion, was transformed into the *cross-bearing* Timothy by the power of the Gospel, and has left behind him an example of diligence in his work, patience under sufferings, and holy meekness of spirit, that one has seldom the privilege of witnessing. He was noticed for "a peculiarly sedate, inquiring turn of mind, and fondness for reading," (See "Gospel Missionary," No. 37, p. 12,) and this character he fully maintained ever afterwards, only that all the previous characteristics of his mind became Christian graces by the Divine power that was introduced into his soul, and sedateness changed into the "quietness and confidence" of the Christian spirit, and fondness for reading found its fullest and richest enjoyment in the study of the Divine Scriptures. He is known by one or two of his closest friends to have read the Bible regularly through several times, which is by no means common amongst native Christians, and others far more privileged even than they, and to have sung for his own delight, in simple verse of his own composing, the whole history of Scripture from Adam to Christ. Few could know or understand him, for he seemed to live an inner life, and in one or two slight disagreements that he had with his wife—a good and exemplary young Christian woman, educated and trained by Mrs. Caldwell in the Girls' Boarding School—it was to me apparent that it was a feeling of his being destitute of sympathy of the kind he wanted, that had chafed his spirit. But these were few, indeed, and momentary. Husband and wife would kneel with their pastor in humble and heartfelt prayer, in the silence of their own little room, and receive his blessing to forget the disagreement that had occurred between them, and to live in harmony and love. He showed symptoms of consumption soon after coming into Edeyengoody, where he was engaged as assistant-schoolmaster in the village Boys' Day School. For a long time medicines were tried, but the disease was only kept in abeyance, till at length he was wholly unable to attend to his work by a sudden turn of it. Soon after this, he evinced a strong desire to go to his village and live in his own house, where his mother, a zealous heathen, would be of considerable

help to him, as he thought. I was opposed to this, and tried to dissuade him from it; but finding that circumstances rendered it almost necessary, I yielded to his wishes; and he removed, accordingly, from Edeyengoody to the place where his family were living. There I called to see him whenever I visited the congregation at the place, and read and prayed with him; but his end was rapidly drawing near, though he did not seem to be aware of it. On the last occasion I saw him, I spent nearly two hours with him, and the comfort and strength derived from that last interview are such as I shall always bless God for. After reading to him the twelfth chapter of the Epistle to the Hebrews, and the beautiful address in the Visitation Service of our Prayer-book, I reminded him of the depth and intensity of our blessed Saviour's sufferings, when he said, "I bear always within me the remembrance of the sufferings of the Lamb of God." Then suddenly he looked up to me—for I was sitting by his side, on the cot in which he was lying—and said, "I see, since my coming *here*, more than when I was at Edeyengoody, that my sickness is an especial trial." I feared his heathen relatives were set on effecting his soul's ruin if possible, and said at once, "Would you prefer returning to Edeyengoody, and enjoying our care and attentions?" He thanked me, and said, "I certainly should prefer being there, but I dare not leave this place. *By God's grace I am strong.* It is constantly suggested to me by my relatives that an offering to the god at Trechendoor[1] would at once restore me to health. But I must prove to them that I am a Christian." The boldness and the determination evinced in the voice and gesture were what I never saw exhibited in him. After some further conversation on matters of deepest interest to him, as well as regarding the provision he wished to be made for his wife and child, and commendation of him to God and His grace by prayer, I left him. On the eve of the feast of St. Thomas the Apostle, two or three days after we had parted, he suddenly, but calmly, fell asleep in that Saviour "whom having not seen he loved,"—exemplifying to the full the promise made through that Apostle to the whole Church, "Blessed are they that have not seen, and yet have believed." His remains were conveyed to Edeyengoody, and buried in the consecrated churchyard at this place, with all the solemnity and regard we could pay to them.

*Catechists and Schoolmasters.*—Owing to repeated and urgent requests of the Madras Diocesan Committee, to effect reductions in expenditure, and my own increasing dissatisfaction with the common run of native agents, I was induced to attempt a sort of pruning during the last year, which has proved, I think, very beneficial to the district. Though several of the less-promising agents have been dismissed, all the thirty villages of the district are fully and properly provided for, and the whole subject to very efficient supervision, mainly on the part of Messrs. Percival and Seller, who have rendered me much assistance in the matter. The native agents, who continue in employ, are on the whole capable of doing their work as regards

[1] Where there is a heathen temple of great resort.

general fitness for instructing and managing the people committed to their care. But what is wanting in most cases is a real love for their work, and zeal in the discharge of it. Love for souls is the animating principle of all real usefulness—no impassioned fervour nor lofty sentiment—but a simple, earnest, faithful love for what was so precious as to move Divine compassion and win the glories of the Cross. No human learning or training can impart this, though they may be blessed as means towards attaining it; and we may humbly trust that such love will be evinced more and more largely, both among Catechists and people, as they advance more and more steadily in the knowledge and practice of Christianity.

During the past year I was particularly gratified by what the Catechists as a body voluntarily pledged themselves to do. On hearing me make frequent mention of the depressed state of our funds, and the necessity of their making efforts to supply means to some extent for meeting existing deficiencies, they unanimously agreed to give up annually one full month's salary for the purposes of the Mission. Considering their very limited means of subsistence, this act involves no small amount of self-denial, and is deserving of much commendation.

Their studies during the year have embraced one or two new branches, namely, Indian Geography and elements of Natural Science, both which they have been taught by Mr. Percival; and they have been carried through the principal facts of Church History, so far as they are exhibited in Dr. Burton's two volumes of Lectures, by Mr. Seller. My own readings with the Class have been confined to Holy Scripture. Owing to the fulness with which it was deemed necessary to expound the portion studied, I have not been able to take them beyond little more than a third of the book of Genesis; but I am hopeful that the time and labour spent on it will be found to have not been profitless. Beschi's inestimable little work, "Instructions to Catechists," has also been read by the Catechists previous to their joining in the use of the Litany for Missions mentioned in my last Report.

*Schools.*—The number of children at the close of the year, in the various schools throughout the district, is 635, of whom 386 are boys, and the remainder, 249, girls. This number is considerably less than that on the books two years ago; but the difference is accounted for by the cessation of benefactions to school children hitherto granted. The monthly Examination of the Schools has been conducted regularly through the year, and the work in them has gone on satisfactorily, so far as this may be said of schools such as we have in most of our out-villages. My Bible Class here has been daily instructed by me, except when I have been out in the district, and they have gone through the Books of Joshua, Judges, and the First and Second of Samuel.

The Girls' Boarding School continues to afford Mrs. Kennet and myself much satisfaction and encouragement. The number of boarders is still thirty-five, although the means available for the support of the institution have been reduced from seventy to fifty rupees per month.

I ought to mention, before concluding, that the amount contributed by our native Christians, Catechists included, during the year, is Rps. 317.8.6 for Church Building and other purposes; Rps. 53.12.1 for Book Societies; and Rps. 68.15.10 for the Poor Fund; making in all a total of Rps. 440.4.5, exclusive of the Offertory, which amounts to Rps. 161.5.4, only in part, of course, contributed by them.

Two new Churches have been built and opened for prayer; one of which is a considerable improvement on what we usually build for churches or prayer-houses in the out-villages, and presents a very neat appearance.

In bringing this Report to a conclusion, while deeply grateful for mercies received and strength vouchsafed, the consciousness of human infirmity and one's own personal deficiencies rather inspires fear than joy, and leads one to repose his trust and confidence in such a prayer as that of Archbishop Laud's, "Watch, O Lord, over Thy Church, that there be *no Lost Labour* among the builders of it. Amen."

CHARLES EGBERT KENNET.

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## BURNING OF THE BODY OF THE RAJAH OF TANJORE.

YOU have often asked me to write something for your periodical; and now it strikes me that you will be glad to have an account of a sight which I saw in October last, at Tanjore—I mean, the burning of the last of the Mahratta kings of Tanjore.

The Governor of Madras, Lord Harris, had passed through Tanjore about a fortnight previously to this event, and had attended a Durbar which the Rajah held in honour of his visit.

The excitement of this event, acting upon a body thoroughly broken down by sensuality, hastened his death. It was, however, very sudden. In the morning it had been rumoured that he was ill, and before noon we were all surprised to hear that he was dead. Knowing that his body would be burnt as soon as possible, we set off about five o'clock P.M. to the palace. The road was thronged with people; and the great event was in every one's mouth, for the Rajah had left no heir to his throne—he was likely to be the last of Tanjore's kings—and all those who had depended on him for their livelihood, which was the case with almost every inhabitant of the fort, were likely from this time forth to be left entirely to their own resources. As we drew near to the palace, the crowd became more dense; and when we had reached the outer court, we found it so densely crowded that we had to push our way forward on foot. The noise was awful. Shrieks and lamentations rent the air. One could with difficulty hear one's neighbour speak. We managed to get, after some elbowing, to the room where the collector of Tanjore, Mr. Forbes, was; who kindly allowed us to remain with him to the end of the ceremony. We thus were enabled to get a good view of everything. From five

till half-past seven we waited in this room, while the relatives of the Rajah paid their last visit to his mortal remains, and while his body was being dressed. At length we were informed that all was ready. Mr. Forbes, with almost all the residents of the station, then went to the inner room, where the Rajah's palanquin was placed that was to carry his body to the pyre. Here the noise became almost unbearable. The idea that forced itself on the mind was, that you were in some pandemonium. We passed through the long courts, which were crammed with people, and which were lighted up by persons bearing torches, the stench from which was insufferable, producing, together with the terrible screaming, a kind of faintness and terror. At length we arrived to where the palanquin was standing, just outside a door of a hall, inside which they were congregated round the corpse. From this hall the screams and awful sounds which issued were perfectly indescribable. There we waited some time, unable to go back, and yet becoming every moment more and more sick. At length the body was brought out with a terrible rush of persons from the hall in which it had been dressed, and placed in the palanquin. The palanquin was not of the same kind as those used by Europeans, which conceal the persons they carry. This was made of ivory, and was entirely open at the sides, as if made expressly to allow spectators to see who was sitting in it. The Rajah was placed in it in a sitting posture, magnificently dressed, and his dress adorned with costly jewels. He was as if asleep. Looking at his face, no one would have said that he was dead. Death had removed much of the sensuality of the countenance, and imparted to it a reverend look of majesty. He seemed like some old man asleep in all the repose of Hindoo luxurious ease. The road to the pyre took us through a good portion of the fort. Every house on either side seemed swarming with people; and all, as the palanquin came into sight, raised their shouts and lamentations in conjunction with those of the immense crowds that followed the body. Two bands were playing as we went along. Their music was execrable. They played different tunes and at the same time; and thus their discord added to the bewildering din all around. The tunes thus simultaneously played at a Hindoo rajah's funeral procession were "Home, sweet Home," and "Adeste Fideles."

It was very late when we reached the pyre, which was on the banks of a small stream about half a mile outside the fort. Four slight posts had been fastened into the ground at the corners. The space enclosed by these was filled up with wood, &c. to about five feet high. The length was about ten feet, and the breadth four. By the side of this the palanquin was placed, and the company of sepoys that had escorted it were placed around to prevent the immense crowd from coming too near. Before the jewels were taken off the Rajah, a native girl, an inmate of the palace, came up to the palanquin, and sitting down by its side, stroked the Rajah's beard, took his hands in hers, and addressed him in most endearing terms. And he seemed all the while to be listening with his eyes closed and

with intense delight, with his head a little inclined towards her. Whether this scene was mere acting and prearranged, or whether it was spontaneous, I do not know. It affected us all very much. After it, the costly garments and jewels were taken off the body, which was laid on the pyre. Over it they placed an immense number of sandal-wood blocks, over this cow-dung cakes, and over all a great quantity of straw; so that the pyre looked, just before it was set on fire, like a very rough hayrick. An adopted son of the Rajah's (for amongst all his wives not one had given him a son) was then taken around the pyre in the prescribed manner, and afterwards set fire to it at the head. The noise was too great to permit the word of command to be given for a general salute to be fired; so the sepoys fired one after another three times round.

This was on Monday evening; and when we visited the scene again early on Wednesday morning, a very small heap of ashes was all that was remaining. What an old woman said was of course in our minds too,—"So great a king has come to this!"

The dynasty had lasted just 200 years, and Sivajee was the name of its last as well as of its first king.

The heap of ashes was enclosed by a very beautiful bower, having four entrances, and composed of plantain trees, and very tastefully done.

Milk was poured over the ashes on Wednesday morning; and the little small remnants of calcined bone that could be found were collected and put in a silver vessel, and entrusted to a brahmin, who was to take them to the holy city Benares, there to be thrown into the sacred Ganges.

If no one succeed him in his kingdom, idolatry will have received a heavy blow by his death. The Tanjore Fort has been, through his influence, a stronghold of pure, undiluted heathenism. Now its inhabitants, and especially its brahmins, will be scattered in every direction, and Hindooism will lose much of its influence in South India.

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## THE SANTALS.

The following remarks on the Santals are translated from the *Calwer Missionsblatt* of May:—

"Much has been said of the barbarity and the wickedness of the Santals. . . . . It is generally supposed that this race belongs to the original inhabitants of India, and that they are inferior to the Hindus in civilization. On the other hand, Brother Dröse, who knows the Santals well, and has often been with them, and has established schools amongst them, has given a description of them which exhibits these people in a much more favourable light, and even represents them as a very interesting race.

They are so far above the Hindus in morality, that a lie is very seldom known among them, neither are they so suspicious and so

crafty. They live together in peace and industry, but they are much given to drunkenness. Their religion is not Pantheism, but Monotheism; but so that the Great Spirit appears from time to time in human form as their Thakur. They believe that they possess such a one among them at present in the person of a little boy, who excited them to their outbreak. Brother Dröse thinks that the cause of the insurrection was different and twofold, which appears also to follow from the confessions of several prisoners. There are, in the first place, Bengal bankers, who came to them and offered them money at an exorbitant interest. The simple people were glad to get the money, and thought not of the interest; and now, at last, after many had been ruined, their indignation against the fraudulent Bengal Jews was so excited that they conspired against all the people of Bengal, and resolved to exterminate them. A second cause were the inferior officers of the government, who were not men of their race, because no one among them can either read or write. These inferior officers have oppressed the poor people in many ways, and have taken advantage of their inoffensiveness and simplicity. The guilt falls on the Government, insomuch as they have altogether neglected to do anything for their instruction and education. The Santals were not incapable of high education; they are not by nature dull and stupid. Brother Dröse regrets the insurrection as a great interruption of his work among them. May the Lord bring good out of this evil!"

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## THE CHIEF OF THE CHINESE INSURRECTION.

In our Review in April last of Mr. Malan's learned and seasonable work, "The Threefold San-Tsze-King," we referred to Tien-te, as the first Chief of the Insurrection, and said that he died in 1852, or 1853.[1] In all the works on the subject which we had seen, he had been so spoken of. In a letter from Sir George Bonham, Her Majesty's Plenipotentiary in China, to Lord Clarendon, dated "Shangae, April 22, 1853," it is stated on the authority, as we, perhaps erroneously, supposed of Mr. Meadows, the interpreter, that "Teen Tih, long the Chief of the Insurrection, died some months ago, and his successor is known by the name of Tae Ping. The chief military leader of the force is called Yang-sew-tsing, and is reported to be a relation of the Two Keang, Luh-kien-ying, said to have been slain at the capture of Nanking, but now reported to have joined the ranks of the insurgents."[2]

Mr. Meadows has returned to England, and has published a work with the title, "The Chinese and their Rebellions," of which we will only say, that useful as it is, it would be far more useful if the extraneous matter were omitted. In page 240 he says, speaking of the present civil war: "About the Chiefs, there is also much uncertainty. It appears, however, that one person who bears the title of Tae-ping

[1] *Colonial Church Chronicle*, vol. ix. p. 389.
[2] Parliamentary Papers respecting the Civil War in China, p. 16.

Prince, and is a son, or other relation of Teen-tih, is the acknowledged head..... The chief military man is named Yang-sew-tsing."

The following note is appended to the word, "Teen-tih," in this passage. We place it before our readers, without being able to make any comment upon it.

"During the first two years of the rebellion in Kwang-se, foreigners, when they did get any answer to the query of what was the title assumed by the new aspirant to the throne, were told that it appeared to be Teen-tih. Hence we got into a habit of speaking of the leader under that name. In a Peking Imperial Gazette of June, 1852, it was stated that Hung-ta-tseuen, who, under the title of Teen-tih, had been associated with Hung-sew-tseuen, the self-styled Tae-ping Prince, was taken as the rebels left Yung-gan in Kwang-se, and put to death at Peking. That a man who had been captured at Yung-gan was so executed, there can be little doubt; and that he had declared himself to be, as Teen-tih, an associate of the Tae-ping Prince is very probable; for, death being in any case inevitable, torture and the desire to die as a person of importance would cause most Chinese, so situated, to make a confession to that effect. But though the name obtained currency in this way throughout the country, and has consequently appeared in all European books on China and the insurrection, that of M. Huc included; nevertheless, after having questioned many of the Tae-pings at Nanking, *inclusive of the Northern Prince*, and after having considered all that has been written on it by Europeans, as well as searched the Tae-ping books for traces of its suppression, I am fully convinced that no such title, and consequently no person bearing such title, ever had existence among the Tae-pings themselves. The full title adopted by them for the new State is 'Tae-ping-teen-kwoh, Heavenly Kingdom of Universal Peace.' But while Tae-ping (Universal Peace) is an old and greatly esteemed Chinese term which can well be assumed as the title of a Chinese dynasty; the next words, teen-kwoh, *in so far as their position is concerned*, read like the title of an individual monarch of that dynasty, just as we read, in Chinese dates, &c., Ta-tsing-taou-kwang, *i. e.* (the Emperor) Taou-kwang of the Ta-tsing dynasty. Now, as Mr. Hamberg shows at page 87 of 'The Rebel Chief,' the Kih-keas, of whom the Society of Godworshippers consisted, pronounce Teen-kwoh as Teen-kweh. Further, the title was first formally adopted by them in Yung-gan, of their doings in which city during the seven months they held it, their foes, the blockading Imperialists, would get only the vaguest information. Under all these circumstances, the sinologue will readily perceive how the mandarin-pronouncing Imperialist Officers would fall into the error of substituting Teen-tih for Teen-kweh, and consider it the title adopted by the rebel leader; also how the error would spread from their camps to Canton and Hong Kong. *Every* reader, sinologue or not, will perceive that, even if a person bearing that title did exist, he was according to the 'Imperial Gazette' itself, only a subordinated associate of the 'Tae-ping Prince,' and was put to death at a period when the rebellion

was comparatively insignificant. But I repeat, there never was any such person; and readers who do not wish to confuse their ideas must think only of Hung-sew-tseuen and the other individuals mentioned in my narrative as the originators and sole chiefs of the rebellion. Teen-tih is not even a myth: he is a pure mistake."

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## TIDINGS FROM NEWFOUNDLAND.

It is with great pain that we lay before our readers the following extracts from the *Newfoundland Express* of June 21. A letter from the Bishop announcing the losses here recorded was read at the Monthly Meeting of the *Society for the Propagation of the Gospel*, held July 18, in which he spoke of blow coming upon blow, and sorrow upon sorrow. He appealed to the Society on behalf of the widow and orphans of Mr. Boland, and a grant of 100*l.* was made to them.

It has not pleased God to allow the hopes to be realized, which had been formed concerning the usefulness of Kallihirua. But we may feel thankful for him, that he was brought to this country, and that he here became a member of Christ, and lived and died in the faith. He has soon followed his fellow-student at St. Augustine's, Mr. Levin, whose death at Adelaide we lately announced.

### DEATH OF MR. BOLAND.

"Reports have lately reached St. John's of the death of the Rev. Mr. Boland, a Clergyman of the Church of England, and Missionary of the *Society for the Propagation of the Gospel* in St. George's Bay, in an awful manner. No account has yet been received, we believe, directly from the place, but of the following particulars there is unhappily no room for doubt.

Some time in the early part of March (the day is not exactly known), Mr. Boland went to visit a parishioner a short distance from Sandy Point, the place of his residence; and not returning when expected, search was made for him, and he was found dead within a mile of his own house. It is presumed that, having incautiously gone alone, he had lost his way in a drift, and yielding to cold and fatigue, had sunk into that fatal sleep in which the vital powers are soon extinct.

Mr. Boland had been for several years a Scripture Reader in the city of London, and came to this country with very high recommendations. He was a person of much learning, ability, and zeal, and his ministry appeared to be much blessed in the remote settlements (first of Channel, and afterwards of Sandy Point, St. George's Bay), to which he was sent as the Society's Missionary, by the present Bishop of Newfoundland, by whom also he was ordained both Deacon and Priest.

Mr. Boland has left a wife and three children in a land of strangers,

it is feared, quite unprovided for, without even means of returning to their native country."

ERASMUS AUGUSTINE KALLIHIRUA.

"A melancholy interest attaches to the history, however simple, of individuals dying in a foreign and strange land, far from friends and home; and not the least, perhaps, to that of any of the remote northern tribes. The separation from all they have known and loved, is, in their case, so entire, the change of their circumstances, habits, and associations so great, while their powers of assimilation and advancement are, in general, of a limited kind, that they specially appeal to the sympathy of all Christian hearts. We feel gratified, therefore, in being able to present to our readers the following brief history of the young Esquimaux student, Kallihirua, who died at the College of the Theological Institution in this town on Saturday, the 14th instant.

It may be in the remembrance of some of our readers, that, in the year 1851, Captain Erasmus Ommanney, R.N., in search of Sir John Franklin's ships, called at Cape Yorke (lat. 76 N.), the northernmost point of the Greenland coast in Baffin's Bay. He was there informed by the natives that some large ships had been seen in the neighbourhood; and a youth of apparently sixteen or seventeen years of age volunteered to point out their position. He was accordingly taken on board, and after a fruitless examination of that part of the coast (the ships having departed) he proceeded with his new friends into Lancaster Sound. It was Captain Ommanney's intention to leave him at Yorke Point on their return, and he made the attempt accordingly; but the ice had so completely beset and blockaded the coast, that it was found impossible to reach it. The young Greenlander was therefore carried, nothing loth, to England; and having given proof on the voyage of a very amiable, teachable disposition, he was, on Nov. 26th of the same year (1851), placed, by direction of the Lords of the Admiralty, in the Missionary College of St. Augustine at Canterbury. His name, it appeared, in his own country was Kallihirua, and at this time and afterwards he was generally called and known by the abbreviated form 'Kalli.' His father had died some years before; his mother (of whom he often spoke with affectionate concern) was still living with some brothers and sisters; but he manifested no desire to return to his native country, and was more than content with the prospect of education in a civilized community. It was hoped that, should he willingly and intelligently embrace the Christian faith, he might at no distant period convey 'the glad tidings of good things,' as a Missionary or Catechist, to his own benighted friends and countrymen. He remained under instruction for two years; and on Advent Sunday, in the year 1853, in the church of St. Martin (the oldest in England), he was publicly baptized, after the second lesson in the evening service, on his own profession of the Christian faith. Kallihirua, as an adult, made the responses for himself, and in a firm clear tone, which seemed to intimate that he had made his

choice for once and for ever, and had taken our people for his people, and our God for his God. The Christian names added to his original Esquimaux, were 'Erasmus,' after Capt. Ommanney, and 'Augustine,'[1] in remembrance of his place of education and instruction in the faith of Christ.

After his baptism, he remained nearly two years in the College at Canterbury; and in addition to the usual (though in his case elementary) course of study, he was instructed in several useful arts and trades, particularly in that of the carpenter; in which he attained considerable proficiency. He continued to recommend himself to the authorities of the College, and his fellow-students, and, indeed, to all with whom he was brought into contact, by his meekness and gentleness, his readiness to acknowledge, and, to his power, return any act of kindness. We cannot do better than quote the notice of his character in the 'Occasional Paper,' published in his College at the time of his removal to Newfoundland: 'Kallihirua, whose name is known as widely as that of his College, has arrived at another crisis in his eventful history. Having resided more than three years in College, he has been transferred to the experienced care of the Bishop of Newfoundland, with the view to his probable usefulness among the Esquimaux of Labrador. If integrity of moral principle, gentleness of spirit, docility of manners, willingness to be useful, and true Christian politeness, are essential requisites in a Missionary, then is Kallihirua certain to fill his place well, if only the right place is found him.'

Kalli arrived in St. John's on the 2d October, 1855, and was immediately admitted into the College of the Theological Institution, for further training; and it was the Bishop's intention to have taken him, this summer, in the Church-ship to the coast of Labrador, with the view particularly of comparing his language with that of the Esquimaux on the American continent, who are included under the government, and consequently in the Diocese of Newfoundland.[1]

These projects, it was determined in the good providence of God, were not to be realized. During the winter Kalli suffered frequently from cough, and showed other signs of constitutional weakness. His cheerfulness, however, seldom failed him; his readiness to please and be pleased, to oblige and be obliged, never. In letters which he sent to friends in England, he always spoke with gratitude of the kindness shown him, and of being very happy. And during his last illness, which though short was not without considerable suffering, the same spirit of resignation and thankfulness was evinced to the last, 'D—— very kind,' 'K—— very kind,' 'Mrs. —— very kind,'—'sorry to give so much trouble,' were expressions continually on his lips, as he was visited and assisted by his fellow-students and other friends in suc-

[1] "It may be mentioned as a circumstance of melancholy interest, that the late Archdeacon was to have accompanied and assisted his Lordship in this voyage; which it was proposed should have extended to the Moravian settlement, but was more particularly designed to open Sandwich and Esquimaux Bays to the much-needed Missionary."

cession. He devoutly and readily assented when reminded of God's gracious purpose in visiting him with sickness. His gentle spirit gently departed while the Bishop was commending it to God, 'his faithful Creator and merciful Saviour,' in the presence of the Rev. Mr. Wood, the Rev. Principal of the College, and all his fellow-students. It may seem to some persons but folly, and to others but mere boasting, to point to this young man as any fruit of, or recompense for, the costly and calamitous Arctic expeditions; but others may not think it all in vain if thereby one soul has been saved, and an example left to a few young men of thankfulness and kindness to men, of duty and devotion towards God. By such means was Erasmus Augustine Kallihirua, once a poor benighted Esquimaux, brought out of that darkness into the marvellous light of the Gospel, to be a pattern to some who, with much greater advantages, are far inferior in the best graces of the Christian.

He died of a peculiar disease of the lungs of long standing, and of which symptoms had been observed in England, the nature of which is, when developed, to progress with fearful rapidity.

He was borne to the grave by his fellow-students, and followed by the Bishop and the Vice-Principal of the College (who had been his fellow-student at St. Augustine's), as chief mourners. The burial service in the church (St. Thomas's) was conducted by the Rev. Mr. Wood, and by the Rev. Mr. Mountain (the Principal of the College), in the cemetery. The quiet solemnity of the service was in keeping with the life and death of the gentle Kalli."

## Reviews and Notices.

*Church Missions.* Two Sermons preached by the Right Rev. James, Lord Bishop of Colombo; I. *On the Foundation of Mrs. Ramsden,* before the University of Cambridge, on Sunday, May 4, 1856. II. *The Annual Diocesan Missionary Sermon,* preached in Ely Cathedral, on Friday, May 9, 1856. Published by request. Eton: Williams. 1856.

*A Sermon Preached in the Parish Church of Cuddesdon, Oxon,* on Tuesday, May 20, 1856: being the Anniversary of the Opening of the "Theological College," for the Diocese of Oxford. By the Right Rev. James, Lord Bishop of Colombo. Printed at the request of the Bishop and Clergy. Eton: Williams. 1856.

We feel very thankful for the visit of the Bishop of Colombo to his native country, after ten years' hard and incessant labour in his distant Diocese. He has stirred up many to a more earnest feeling of the necessity of putting forth all our strength for the Missionary work which is placed before the Church of England, and he has enabled us to see what self-devotion to this great work is. We hope that when he returns to his Diocese, he will go back with his strength renewed, and that he may be spared for many years to preside over that part

of the Church to which he has been made the instrument of what, we trust, will be permanent good. He has established, on firm foundations, a College for the education of a native Ministry of both the races who inhabit Ceylon—the Singhalese and the Tamil. We refer our readers to the Bishop's Appeal for support for this College, which is appended to each of the books at the head of this notice. There was some account of it in our Number for May, 1855 (*Colonial Church Chronicle*, Vol. VIII., p. 399).

We are sure that we need offer no apology for the length of the extracts which we purpose to make from the Bishop's Sermons. The following are from the Ramsden Sermon, on Romans x. 14, 15.

RESPONSIBILITY OF ENGLAND.

"Looking to the providential preparation made for the birth of Christ, as the Saviour of man, and the extension, at that eventful period of the world's history, of *one or two* languages throughout the limits of civilization, we cannot contemplate the far wider and more wonderful spread, in our own day, of the English language to the very confines of the earth, and the enlarged dissemination of the British race, without recognising, in so unparalleled a course of events, visible and distinct traces of the finger of God, for the fulfilment of his predicted work of blessing to the heathen millions, who are still shrouded in the darkness of ignorance and superstition. . . . . .

The work doubtless is of a world-wide extent. It embraces not only the entire range of England's territorial sway, but her boundless commercial influence in intercourse with almost every known race, her unprecedented colonization in every quarter of the world, her *permanent* occupation of vast continents, from America to Australia, from Newfoundland to New Zealand, from South Africa to Burmah and Borneo and the easternmost shores of China.

Nor is the variety of nation, language, and creed, with which the Church is thus brought into immediate contact, less remarkable; including, as it does, every degrading form of superstition and idolatry which the Christian mind so deeply commiserates, or from which it so painfully recoils:—the pantheism of the Brahmin, and the atheism of the Buddhist,—the self-inflicted tortures of the one, the unimpressible apathy of the other; the bigoted fanaticism of the Mahommedan, and the suicidal cruelty of the Fakir; the debasement of the Fetish idolatry, and the undoubted cannibalism of the South Sea Islands;—these, and the countless horrors of demon-worship, hold fast the heathen heart, as it were spell-bound, in a degrading thraldom, from which the Gospel of Christ alone can deliver the perishing millions, and make them partakers of a better inheritance. Such is the vast and overwhelming work before our country and our Church: but one, brethren, from which, vast and overwhelming as it is, true hearts of faith will not, and do not shrink, though often called upon to hope against hope; to do and dare much; to give up home and country, closest ties and fondest affections; to give up all and everything, except the hope of that 'crown that fadeth not away.'

How then, it becomes a most important question, is our Church to acquit herself of this great responsibility before God? The means clearly are now placed within her reach in a larger measure, and with a greater power, than any nation before has ever possessed. Neither by conquest nor by commerce has any people in history ever gained so great a sway. Neither Rome nor Spain by their arms, neither Portugal nor Venice nor Holland by their ships, have ever attained so wide an influence, or wielded so mighty a power for good or evil to the world, as England now exercises. Her language is everywhere spoken; her Scriptures are everywhere read; her Church is planted in all lands, and among all creeds; her Liturgy is translated into almost every tongue. Nations, which till lately had not even a written *alphabet*, have now her adopted Services among them, printed in their own language, and used by their own people."—Pp. 3–6.

NECESSITY OF NATIVE AGENCY.

"It can hardly, brethren, be hoped, even by the most sanguine, that the few Missionaries who go forth annually from our shores, devoted as they may be in

heart, and eminently qualified by intellectual and spiritual attainments, yet in *number* barely sufficient to recruit the broken ranks, and fill up the saddening void so often made in the Missionary band by wasting sickness, and an enfeebling climate, especially in those tropical countries in which the demand for Missionary labour is most urgent;—it can hardly be hoped, I say, that so scanty a body of labourers can grapple effectually with the colossal superstitions of India and China, or the countless multitudes of demon-worshippers in Africa, and throughout Asia, and the scattered islands of the Pacific.

Your own noble foundations, and those of the sister University, with other auxiliary institutions, barely supply the growing wants of the subdivided parishes of England. Where then can we turn,—on whom shall we call,—to supply that need which *must* be supplied, if the work of God is to be done, or the accountableness of England and the Church of England is to be discharged in the heathen lands committed to her trust? Where can we look, and what is to be tried, to meet the exigency pressing so much upon us on every side, that words can hardly speak the need we so deeply feel? 'How shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?'

One only remedy presents itself, which the Church may apply, and which must, I think, be more largely and freely applied, if even her present work is to be maintained, and still more, if her Missionary labours are to be *extended*;—the enlistment, I mean, of the native mind and heart and talent in every country for the work of God and his Church,—the gradual formation of an indigenous Ministry among the native races themselves; a home-born, home-bred, home-ordained pastorate; a well-instructed and thoroughly-qualified body of single-minded, earnest-hearted labourers, who may be sent forth *on the spot* by their chief Pastor, for the eventual conversion of their countrymen.

The obvious advantages of such a system of Missionary labour, among races whose customs and language and very *nature* are so varied in different countries, and often even in separate provinces of the same country, and *all* so wholly diverse from our own, awaken sometimes a regret that it was not at an earlier period more promptly and largely employed; not indeed to the diminution of the European element in our Missions (which must for a long time be indispensable), but for the more free and confiding use of a duly-trained and qualified Native agency.

On the ground of *economy*, it has much to recommend it; but of *efficiency*, still more. Their familiarity from childhood with the native languages of the respective countries; their intimate knowledge of native habits and superstitions, of religious or social prejudices; their identity of interest and feeling in national or domestic usages; their acquaintance with the history and traditions of their own country; their capability of endurance in respect of climate; their aptitude to teach (after instruction) in the way most familiar or most impressive, by the simple parable, or homely metaphor, or exuberant and imaginative illustration, so attractive and so characteristic of the Oriental mind;—these and many other considerations render the training and employment of a home-born ministry most hopeful for good among the native races of the East. Nor should we disparage either their intellectual or moral fitness, when duly instructed and disciplined, for high and holy employment in the work of God. Some I myself am most thankful to have as fellow-labourers, whose qualifications eminently fit them for their high calling; discriminating in principle, and sound in judgment; fully appreciating evangelical truth, and not less definitely teaching it; exhibiting its influence practically in themselves, faithfully inculcating it on others; realizing its blessing in their lives, and enforcing it by their example."—Pp. 7—9.

VALUE OF COLONIAL EPISCOPACY.

"Nor can we fail to recognise here the surpassing value of that increase in the Colonial Episcopate, to which both these Societies have so largely contributed, are still so earnestly pressing forward, and do so judiciously, and, as the almoners of the Church, so generously uphold. When thus in its integrity completed, each several branch of the Colonial Church has 'its seed within itself.' It needs thenceforward but little extraneous support. It may be defective in endowment, weak in power and number, lacking resources, and much that may *seem* to constitute the

elements of success for a Church; but it has *all the reality*. It stands, isolated perhaps, yet not alone: connected by the holiness of its common parentage, in community of privilege and blessing, with a holy brotherhood, it is complete with its threefold order. A vitality is thus imparted to it, which no depression or persecution from without, no deficiency of wealth or success or secular influence within, as long as it holds fast the pure truth of the Gospel in singleness and sincerity of faith, can disfranchise or destroy. It has the enduring inheritance of the Divine Founder's promise, 'Lo, I am with you always, even unto the end of the world.' It bears upon it the living impress of his command, 'Go into all the world, and preach the Gospel to every creature.' With the sword of the Spirit in its hand, and the shield of faith around its heart, it lives and grows, and becomes more and more blessed by the very trials to which it is subjected, which have power indeed to prove its faithfulness and truth, but can never extinguish its inward life.

Marvel not, then, ye who are heirs of the great name of this great University,—who number Martyn, and Buchanan, and Middleton, and Corrie, and Broughton, and Selwyn on your saintly roll of Confessors and Fathers,—as dauntless pioneers in the work of God among the heathen to the remotest corners of the earth;—marvel not that we, whom his providence has called, however unworthily, to the van in this great work, come back one by one, year after year, to bear our testimony publicly before you, and to remind you that this is hardly less *your* work than our own; that our country and our Church are now at a great crisis of their trial; and woe be to us, if, knowing what we know, and seeing and feeling what every day is forced upon our sight and sense in distant lands, of the long slumber of our Church, and our country's past neglect in her highest and holiest duty to her heathen subjects and to God,—woe be to us, if we speak not the words of truth and soberness in earnest warning among you."—Pp. 10—12.

FEWNESS OF LABOURERS.

"The cry which reaches us daily (if, amid your high and engrossing pursuits and intellectual abstraction, you could hear it) from the few and scattered labourers who have gone forth for the work of God 'with their lives in their hands,' to the cold snows of Labrador, the pestilent swamps of India, the wild bush of Australia, or the tossing waves of the South Seas,—men moved by the Holy Ghost, whose call to them may probably have been first brought home to their hearts within these consecrated walls, and possibly even at this holy season of Pentecostal hope;—the cry of such men, reaching us daily, 'to come over and help them,' is all the more eloquent, and should be the more constraining, from its very feebleness. Feeble, brethren, it *must* be, as the cry of a *few* overworked and exhausted labourers with devoted hearts; for 'what are they among so many?' Feeble, too, as the cry of nations, steeped in ignorance and superstition, unconscious of their own degradation and peril, amid the darkness, and poverty, and destitution, and spiritual death that overwhelms them. Truly for much of this our Church must be held accountable: I do not mean for the actual amount, but in proportion to her own efforts to remedy the gigantic evil, whether made in earnestness or in feebleness, for their abundance or their lack of zeal, and faith, and love, of self-denial and self-devotion. A stewardship like ours, in holy things, is no light, no transient responsibility. As a city set upon a hill, *we* cannot be hid: our light must shine, either dimly or in brightness, before the world. We cannot divest ourselves of our high and holy trust: its consequences must flow back in blessing or in judgment day by day upon us, unconscious as we often are, and already are beginning to flow more visibly and palpably than before."—Pp. 13, 14.

The following passage, on the great work now before the Church, is in the Sermon preached at Ely:—

"All true Missionary work, brethren, must be, both to those who labour and to those who help in it, essentially a work of faith. We, who come to you from dark and distant lands, can do no more than tell you this, leaving it to the grace of God, and to your own heart's faith, to incline you to it in good earnest. But looking, brethren, to their great responsibility before God, neither our country nor

our Church have yet entered upon the Missionary service largely enough or heartily enough; and hence the taunt of Rome against us, that the Church of England is not a Missionary Church; that we have neither the Missionary spirit within, nor the Missionary seal of God without, upon the little work we do; that, like the Laodiceans, we are 'neither cold nor hot, but lukewarm,' in his cause; and therefore our efforts, they say, are poor, and scanty, and feeble, and unworthy,—and are neither owned, nor helped, nor blessed by Him, whose work we think it is, whose great and holy Name it so feebly and faintly proclaims.

And how, my brethren in the faith of the Gospel of Jesus Christ, shall we best refute this grave, though groundless charge? Clearly not by shutting our ears to it, or angrily opening our mouths against it; clearly not by *words*, but by *deeds;* not by rebuke in fretfulness and impatience, but by perseverance and faith—by increased zeal, enlarged charity, and more self-denial—by a readier devotion of ourselves, our hearts, and means, to the vast and comprehensive work which the map of the world presents—and still more, which the map of Britain's boundless empire, almost encircling the globe, and her unnumbered people, defying accurate calculation, presents to our view. To this great responsibility England and the Church at large have yet to awaken themselves; and until they do, the voice of warning, 'whether they hear or whether they forbear,' may not be silent.

We hear much, in the awakened energy which its new life has lately developed, of the deep sleep of our Church during the last century; and much that we hear is true:—but it is no less true, that in her Missionary work the spirit of slumber is still upon her; that she has not roused herself to a full sense of its binding obligation upon every member of the living body of Christ; and is hardly yet trying in earnest to rouse herself to her great responsibility before God, for the practical and national recognition of that solemn truth, so often and so forcibly pressed upon our hearts in heathen lands, that *her* kingdom is to be *his* kingdom, and her wide and limitless rule to be for *his* glory, and the spread of *his* most holy Name.

As in the records of history among other nations, which have been the great conquerors or traffickers of the world,—Rome, and Spain, and Portugal, and Holland,—so to ourselves, our territory, and wealth, and fame, will all be worth nothing, or even worse than nothing, as bringing with it an awful accountableness from which we cannot escape—a stewardship, in which our shortcomings alone will be recorded, for the warning of those who come after us. That salvation, which (as we read every day) 'God has prepared before all people,' must first be made really 'a light to lighten the Gentiles,' before it can become 'the glory of His people Israel.' Whether England is herself *that* true Israel of His inspired prophecy, and her pure Church its predicted Zion, holding fast the truth, and teaching earnestly the faith of His simple Gospel and universal salvation in Christ Jesus to a lost and perishing world, she has yet to prove.

The Church has never yet entered upon this great and holy work as if she really believed either its truth, or her own high destiny to accomplish it. Nor will it be done with a zeal either commensurate with the importance of so solemn an accountableness, or indicative of her real faith in its requirements, until every parish in the land, and every Church in every parish, and every family in every Church, pours forth its willing offering, and gives its whole heart to this work, and thus realizes its own faith more largely and more lovingly than has yet been done among us. To this, my brethren, you are all invited to-day; to take up, with earnest hearts and simple faith, the *whole* Missionary work of the Church, not in its fractional parts, but in its integrity,—not in that spirit of preference and partisanship, in which the world and the worldly mind delight, but in the spirit of love towards all—a truly evangelical charity, which blesses all and excludes none,—the very breathing of the Holy Ghost at this holy Pentecostal season, in the words of Him, who prayed not for *his own* alone, but 'for all who should believe on Him through their word.' That prayer is our inheritance,—the prayer of One who could not pray in vain. 'Neither pray I,' are his words, 'for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us;'—*one*, brethren, in heart, *one* in faith, *one* in work, *one* in the blessed result of all—a solemn *evidence* to the world at large of the truth of Christ's own mission, and the reality and power of his Gospel—'*that the world*,' He says, '*may believe that Thou hast sent Me.*'

Such, brethren, is the real hope and the great work to which the Church of England is called, and to which she has yet to raise herself,—a work for God and for Christ, that you all are privileged to help forward, that you all have been called, and still are spared to do. It is for you to determine, each for himself, in accountableness to God, how much or how little you will do; remembering always, that where much has been given, much assuredly will also be required."—Pp. 9—13.

We cannot refrain from one extract from the simple and eloquent Sermon preached at Cuddesdon, for the benefit of the Theological College.

" "To one whose lot has been cast amid the darkness and desolation of heathen lands, the outpouring of thankfulness to God may be permitted on this your solemn celebration, for the signal blessings vouchsafed and, let us humbly hope, *secured* to our Church and country by your own and many kindred Institutions of godly discipline and scriptural training and religious education combined, as firm bulwarks of God's truth in an unstable age and amid a gainsaying people. Very heartening it is (more so than words can speak) to us labourers in distant lands, overtasked and enfeebled as we sometimes are, to hear of such proofs of renewed life and freshened vigour and awakened activity in God's work, and the prospective hope and promise in all for the Church of our crucified Redeemer. The Theological Institutions, the Missionary Colleges, the Diocesan Training Schools, the improved education and elevated tone and devotional influences of all, (the growth, as all have been, of the few last years,) seem to us, looking calmly on from a distance, the great hope for England and her pure Church of apostolic truth.

No surer pledge of stability could be desired for all that we most value in a restless age, than the progressive growth and full development of Institutions, conceived in so large a spirit, and carried out with such singleness of view, and such earnestness of faith, for the service of God,—separated as they are from the world, yet working for it,—fraught too with special blessing to all their inmates, by building them up on the one true foundation, and thus fitting them to become, with the help of God, future instruments of solid and unspeakable blessing to others. Who can calculate the amount of lasting good brought home in each passing year to the minds and principles of many young and earnest hearts, in these days of menace and rebuke and almost blasphemy without,—of subtle and envenomed treachery within our ranks?—Who can presume to measure the value of sound and distinctive teaching on high and mysterious subjects, which shall send the spiritual champions forth armed for the conflicts that await them, with all the vigour of youth and something of the wisdom of age, requiring only the knowledge of practical experience to confirm and strengthen the truthful convictions acquired in the calm and meditative and sober prosecution of studies —most valuable indeed for their own sake, but far more so for the sake of what they enable and guide them to teach others, in responsibility to God for the immortal souls committed to them.

Scarcely could a greater blessing be conferred on the distant branches of our Church in heathen lands, than that in each Diocese should be a holy home of religious nurture and training for its Native Ministry like this, for the peace and prosperity of which, as well as for its progress and permanence, we this day pray. May they be multiplied at home, and extended abroad! till their growth and influence become co-extensive with the Church, as the Church now is with the world! May all within these hallowed walls, and every kindred Institution, learn to 'covet earnestly the best gifts,' and be moulded and guided faithfully in that 'more excellent way,' which the Apostle points out; till the full blessing of our Church, in its Catholic charity and unchanged faith, becomes known and felt and reverenced in every land where the language of England is spoken, and the Scriptures and Liturgy of her Church are used; till 'the whole earth is filled with the knowledge of the Lord, as the waters cover the sea;' till 'many shall come,' as was predicted by our Saviour Himself, 'from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God.'"—Pp. 10—12.

*Three Months' Visitation, by the Bishop of Capetown, in the Autumn of* 1855: *With an Account of his Voyage to the Island of Tristan d'Acunha, in March,* 1856. With original Sketches by Mrs. Gray, printed in Colours. London: Bell and Daldy.

*Church in The Colonies,* No. XXXIV. *The Utmost Parts of the Earth. Some Account of the Settlement of Tristan d'Acunha, in the South Atlantic Ocean.* By the Rev. WILLIAM F. TAYLOR, now residing there as Missionary. London: Printed for the Society for the Propagation of the Gospel, and sold by the Society for Promoting Christian Knowledge. 1856.

THE Journal of the Bishop of Capetown, which we have placed at the head of this notice, makes us feel more thankful than ever for his appointment to his high office. His first Journal showed the melancholy results of neglect, and at the same time gave evidence of his own zeal and earnestness—of perils, and labours, and sufferings for the cause of the Gospel. Since then, his designs have been greatly prospered. His enormous Diocese has been divided, and two other Bishops have been appointed, who, in spite of difficulties and obloquy, are labouring for the extension of the Gospel.[1] And this Journal makes known to us a very different state of things from that which the Bishop told us of before—churches are built, and congregations are formed—the heathen are inquiring, and many have been baptized, and the Word of God has free course and is glorified. The Bishop himself thus speaks of the contrast between the present and the past state of his Diocese:—

"To any one who remembers the account given in former journals of the spiritual condition of the country I have travelled over, the perusal of the present volume will, I trust, bring the same comfort and encouragement which the actual looking upon the work accomplished during the last few years has brought to me; and the present condition of the new villages which are on every side springing up, and the necessity there is for a more extended work among the Heathen, who are with increasing eagerness looking to us to take charge of them, and who are not yet half converted unto Christ, will be regarded, I hope and believe, as constituting a claim for continued and increased support on the part of the Church at home, without whose fostering care and love these poor sheep cannot be folded, or, feeble as they are when folded, be nurtured in the true faith of Christ, and the true life of God."—Pp. 2, 3.

Before the Bishop commences his Journal, he gives some account of those portions of the Diocese which are not included in the present Visitation—the Cape District, St. Helena, Namaqua Land. In the Cape District, notwithstanding many discouragements, the Church has made great progress during the last few years. Several churches have been built, and are filled with attentive worshippers. The Mission work in Capetown itself is the weakest point; but a growing interest is felt in it. The Bishop is expecting daily a clergyman for Namaqua Land.

We extract the Bishop's remarks on St. Helena—

"In St. Helena, I fear we must confess that we have lost ground. There has

[1] Since these lines were in type we have received the sad tidings of the death of the Bishop of Grahamstown.

been one death there, and another Clergyman has been compelled to leave in a precarious state of health. Their posts have been long vacant, and one is not yet filled up. The Baptists have taken advantage of our weakness, and we have, I fear, lost members. At nearly 1,800 miles' distance, with scarce any direct intercourse, and ships coming from the Island to the Cape only three or four times a year, it is impossible for me adequately to discharge the office of a Bishop towards it. Why should it not have its own Bishop? I hope to visit it early next year, but this is very uncertain."—Pp. 4, 5.

We echo the Bishop's question, "Why should not St. Helena have its own Bishop?" The Bishop of Capetown contemplates going there this year, if he can find time and summon courage to beat his way back in the small cattle craft, which are frequently six weeks performing the voyage (p. 147). It must be wrong for a Bishop to be a six weeks' voyage from his Diocese. No large income would be required for a Bishop, and we hesitate not to say that it is discreditable to leave this Island under the charge of the Bishop of Capetown. It is as unreasonable as it would be to leave Newfoundland under the care of its ancient Diocesan, the Bishop of London.

The details given by the Bishop are in many respects alike. We proceed to extract a few passages. The following entry refers to Swellendam. Mr. Baker is the clergyman of the parish. There is a stone church, not yet ready for consecration:—

"*Sunday, Sept. 2d.*—At Service this morning in the Government School-room we had about one hundred present, and twenty communicants. I preached to them plainly and earnestly upon the present duties and responsibilities of the members of our Church, and our grounds for anxiety and joy. In the afternoon I attended the Sunday-school, which supplies the only Church education there is in this whole district. It consists of about fifty children; I found several in the first class well instructed. In the evening I held a Confirmation; there were fifteen candidates, chiefly females. The room was crowded to excess. The Churchwardens said there were three hundred in it, and near one hundred outside, unable to find room. I preached no sermon, but endeavoured to make my address applicable to all present, Dutch as well as English. Confirmations always excite a deep interest; many come to them merely as a spectacle,—others, I believe, for better reasons. We can, I think, scarcely overrate the importance of them to the life and growth of the Church. One who had been a Socinian, but has by God's mercy been led to the truth, after this Confirmation, expressed his desire to partake of this solemn rite.

*Monday, 3d.*—Great part of the day spent in returning visits and in writing letters. In the evening Mr. Baker had a large gathering of the parishioners. Two of the members of the Church Committee have been all round the village raising funds for pulling down and rebuilding the west gable. Before the day was closed they had obtained the requisite funds. Our work is, I fear, still but a feeble one in this district; the Church has had, and still has, many difficulties to contend with in it. Since I was last here not less than three new villages have sprung into existence. These have never yet been visited; I trust that I may be able to arrange to hold Services in them all on my return. There is always a small English population, frequently of a very loose character, in these new villages; and Mr. Barry told me to-day that he thinks there are not less than fifty Englishmen on the farms at the back of the Swellendam mountain.

*Tuesday, 4th.*—To-day we proceeded to Port Beaufort, where Mr. T. Barry has built a School-chapel, in which he holds a Service every Lord's-day. There were nearly fifty people present at the Service which I held in the evening. Afterwards I visited a young woman dying of consumption, who was a Roman Catholic. On my former Visitation I had confirmed her brothers, but she declined to be confirmed. I found her in a very pleasing state of mind,—very humble, very earnest, and very anxious. She had long given up the practice of praying to the

blessed Virgin, and was addressing her prayers solely to God through Christ, in whom alone she put her trust."—Pp. 24—26.

In April last year, we had the privilege of placing before our readers some extracts from a letter of the Rev. Mr. Belson, of Riversdale, giving an account of the proceedings at the laying of the corner-stone of a new church.[1] The Bishop thus speaks of this place—

"*Wednesday, 5th.*—Before we had accomplished half of our day's journey we met Mr. Belson, the Clergyman of Riversdale, coming out to meet us with a son of Captain Rainier, and a few miles further on, the Captain himself and Mr. Becker,—the two zealous Churchwardens. We had some pleasant conversation about the parish and the work as we walked together for an hour. Arrived at Riversdale, we stopped at the Church, the walls of which are about half way up. It is built of a dark blue, and very hard stone, in courses, and hammer dressed, and is of the Early English style. Its cost will be at least 1,300*l.*, and it will hold less than two hundred people; such is the cost of building in this expensive country. It excites a good deal of interest in the village, and will, when completed, be a great ornament to it. My only regret is that all our churches in this land will be of the same style of architecture, and of the same character. Economy compels us to be contented with bell-turrets instead of towers, and Early English instead of Decorated or Norman buildings. I find the village much improved since I last was in it; it is nearly double its former size, and there are many excellent houses. Preeminent amongst others stands that of my friend Captain Rainier, who is the deservedly popular magistrate of the district, and who, before the appointment of a Clergyman, held Service regularly for a long time for the people. His house is like a good English Rectory, with gables like our old houses, and with rooms of an English character. It is a great step in advance in the way of civilization to have such a house erected in a remote country village in South Africa. After dinner I went over with Captain Rainier and Mr. Belson to the Night School held by the latter for the coloured races. There were sixteen present, all unbaptized. Mr. Belson catechised them in Dutch, having learnt the language during the year that he has been in the colony. Next morning—after conversing with a candidate for confirmation, who was most anxious to be permitted to partake of that holy rite, but for whom I thought a longer probation was needful, because until his conversion, which was of late occurrence, he had been both a drunkard and a blasphemer,—I went with our kind host and Mr. Belson to see the parishioners; visiting, however, in the first instance, the excellent minister of the Dutch Church, who has always shown a kind and conciliatory spirit, which has not always been adopted towards our infant Church. In the course of the day we visited also the Mission School, which has only just been established, but in which there are already nineteen pupils, who each pay a dollar (1*s.* 6*d.*) per month for their education. In the afternoon there was a party to dinner, including the Dutch minister; and in the evening I held a Confirmation in the Court-house, which is used as a temporary Church, and fitted up as reverentially as it is possible under the circumstances. There were nine candidates, who had been under training by Mr. Belson for nearly a year. The room was crowded with white and coloured people, and there were many who could not obtain admittance. After Service we had some further conversation on the subject of schools; and Mr. Belson, who has come out without any promise of a stipend, to spend as well as to be spent in his Master's service, offered 200*l.* towards the erection of a parsonage-house, upon a piece of ground recently purchased for that purpose. I promised to assist him to the extent of my power. As there is already a school, built through the zealous exertions of a Christian lady residing in the village, Mr. Belson will have, at no distant day, Church, School, and Parsonage."—Pp. 26—29.

On the Bishop's return he again spent some time at Riversdale. He says of his second stay at this place:—

[1] See *Colonial Church Chronicle*, vol. viii. p. 398.

"My time at Riversdale has, as usual, been employed in working up arrears of correspondence. On Friday we held a parish meeting, chiefly to stir up the parishioners to fresh exertions towards finishing their church, maintaining their minister, and aiding him in the erection of his parsonage. 1,600*l.* has been spent upon the Church and School within the last two years. When the Parsonage and Church shall be completed, the whole amount will not be short of 2,000*l.* I took care to make the parishioners understand that Mr. Belson has come out without any promise of a stipend from me, and that the only income named to him was 50*l.* a year, which they had authorized me to offer. I believe very few knew that he came out to spend, as well as to be spent, amongst them. On Saturday evening I held a Confirmation, when two candidates, who were not able to come in from the country when I was last here, were confirmed. On Sunday we had the usual Services in the Court-house. I preached on each occasion. There is a Sunday-school, morning and evening, at which the usual attendance is sixty, and in which Captain Rainier and his family are regular teachers. In the afternoon Captain Rainier always gives religious instruction to the prisoners in the gaol."—Pp. 109, 110.

The English in the colony seem to be gradually absorbed into the Church. There are several indications of this; but we give only the following:—

"The growth of all these villages, however, is quite rapid enough for the well-being of the Church. As it is, the Church is the only body that cares for the English portion of the population. This consists, of course, not exclusively of Churchmen, but also of Presbyterians, Methodists, Independents, &c. These are, for the most part, being gradually drawn into the communion of the Church. Were the advance of the various villages more rapid, schisms and divisions would probably arise. As it is, we are spared this great evil, and men are being moulded and fashioned into one body and Church."—P. 33.

The Bishop speaks thus of his resources. We hope they will not fail him.

"Since I have been out on this Visitation, I have committed myself to an additional expenditure of 800*l.* a year; and yet the greater portion of the subscriptions promised to me in England for a period of five years will fail me two years hence. I do not, however, fear to take up a real work, even though I do not see my way clearly to its support for any length of time. I feel satisfied that it is only needful to lay the difficulties in carrying on a real work for Christ before the Church in England, to secure support for it. It is difficult, however, to know always how we ought to undertake a work,—when to decline. Hitherto, looking back upon the past, I see no reason to regret having undertaken a single work to which I have committed myself, in all South Africa. But I do regret not having done several things which I should have done had the means been at my disposal. I have lost opportunities, by shrinking from incurring fresh risks—even at times when to some I have appeared to hazard too much, and have incurred reproaches from kind friends for it. My position, however, unfettered by Societies, and left to act for myself upon my own responsibility, and with certain funds at my disposal, has undoubtedly tended largely to the extension of the Gospel in this land. If I had been obliged to consult a Board, distant some eight thousand miles, before I undertook any work, I have no hesitation in saying that half the work that has been accomplished in this land never would have been attempted. The mere correspondence necessary to secure the consent of others, at a distance, to one's plans, would have worn out my energies, and consumed my time, and prevented me from undertaking great works. I am, therefore, very thankful that the inability or unwillingness of Societies to give large help, compelled me to throw myself, by personal appeal for the support of our work, upon the Church at home. It nobly responded to the call, and did thereby, I believe, advance greatly the cause of true religion in this land."—Pp. 86, 87.

We have not attempted to give any summary of the contents of this interesting book; we commend it heartily to our readers. We

will just give one more extract, as an encouragement for earnest prayers and liberal almsgiving:—

"Amidst all discouragements, and trials, and difficulties, it is a great comfort to look at the daily increasing operations of the Church in South Africa, and compare them with what they were a few years ago. Taking the country *as a whole*, the Church of England is now, I think, doing more than any other religious body in the land. In this western part, indeed, the Dutch are the great preponderating body; and new Dutch villages, followed by Churches and Clergy, are springing up. In the east, the Wesleyans, aided very largely by their Society, are doing great things; in Natal, the Americans are strong and vigorous; and in other parts, smaller societies, especially the Rhenish, and Paris, and London Societies, have interesting and important Missions. But the Dutch are doing little in Natal or the east; the Wesleyans little in Natal or the west; the Americans nothing in the east or west. Whereas the Church of England is energizing, I trust, vigorously everywhere. What will be the state of things half a century hence? Would that I could hope that we should be all united in one communion! There does not, however, seem much prospect of this. There is very small appearance of the drawing together of the gaping rents."—P. 88.

The appendix contains an account of the Bishop's Voyage to Tristan d'Acunha. He did not, as was expected, bring the inhabitants to the Cape; but his belief is, that in a few months Mr. Taylor will be at the Cape with all, or nearly all, his people.

We have no room for any extracts from Mr. Taylor's own account of Tristan d'Acunha. It is exceedingly interesting, and we recommend all our readers to procure it for themselves.

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*Missions to the Heathen*, No. XXXI. *Journal of a Walk with the Bishop of New Zealand, from Auckland to Taranaki, in August*, 1855. By the Ven. C. J. Abraham, Archdeacon of Waitemata. London: Society for Promoting Christian Knowledge. 1856.

We feel as if we were doing quite an unnecessary act in making any extracts from this very interesting Journal, as all our readers are nearly sure to have it. We must, however, enrich our pages with some passages. We are thus told the occasion of the journey:—

"We were bound to Taranaki on urgent business. The Governor had requested the Bishop to go down there, to try and arrange matters between the two contending parties of natives, who had begun firing at one another within five miles of the town of New Plymouth; and the English were afraid that if the party they favoured was beaten, they would take refuge in the town, and so involve the settlers in the quarrel. They had, consequently, made urgent applications for troops to be sent to keep the peace, and the soldiers were to be there in a fortnight or so. But as the arrival of soldiers might be misunderstood by the natives, the Government was anxious that the Bishop should go down, and try to make peace between them; and explain that the soldiers were not coming to interfere in their quarrel, but to protect the English town from being involved in it. Therefore, we were anxious to be there before the ship arrived with the troops."—P. 4.

So this "turbulent priest," as the apostle of New Zealand has been called in the House of Commons, is now, and has been before, employed by the local Government as a peacemaker. It appears in the sequel that there was no fighting; the disputes seem to have been arranged, and in great measure through the intervention of the Bishop.

The following is an account of an interview which the Bishop had

with Katatore, who had in cold blood shot down Rawiri, another native, unarmed.

"We reached Katatore's Pa, and found one hundred men or so within. It had been newly fenced for war, and inside an earthwork four feet high thrown up, between which and the outer fence was a trench and an embrasure for the men to lie in and attack the besiegers. They are almost impregnable to mere musketry. Within the earthworks are the houses; and all the followers were seated on the ground to hear what the Bishop had to say. After a few minutes a man, dressed like a *would-be* flash criminal at Newgate, came up to us. It was Katatore; a little, cunning-looking, ill-favoured rascal as I ever saw, dressed in a black paletot, moleskin trousers, boots, and a little hat on the top of an immense bush of hair. He then told us the story of the murder. When he came to it, the Bishop said, 'So, then, you killed an unarmed man in cold blood for the matter of land?' 'Yea.' 'Then you repeated the act of Cain towards Abel, and in the sight of God and man you are a murderer.'

The man started up in great wrath, but the Bishop calmly repeated it. The man started on his feet and left the ring of people, muttering and growling; but his own people did not seem disposed to support him on that point, nor to question the Bishop's judgment or right to express that judgment. The bold plainness of speech the Bishop used towards the murderer, and the abuse that the newspaper writers have lavished on him for holding any intercourse at all with the murderer, &c. &c., seem together exactly to make up the duties required of a Christian minister in the Collect for St. John Baptist's Day—that he should 'boldly rebuke vice, constantly speak the truth, and patiently suffer for the truth's sake.' It has been the Bishop's practice for the last thirteen years, during which he has been so attacked by the same person in all the settlements, to 'answer him never a word.' Still the Bishop has written a Pastoral Letter to his own people and flock, explaining the course and the view he has taken of the native quarrel, and the land disputes existing between the natives with one another and with the English."—Pp. 31, 32.

We must extract the following note of a Sermon by the Bishop:—

"*Sept. 9th, Sunday.*—The Bishop went to Henui Chapel in the morning, and St. Mary's in the evening. A very striking passage of his Sermon on the Evening Lesson, Jer. xxii. 29—'O earth, earth, earth, hear the word of the Lord.' Thrice earthy man! 1st. Whom God formed out of the dust of the ground, who was doomed for sin to return to the dust whence he was formed—Hear the word of God the Father who made all the world. 2dly. O earth, hear the word of God the Son, who hath redeemed thee and all mankind. The first man was of the earth, earthy; the second is the Lord from heaven. As we have borne the image of the earthy, so shall we bear the image of the heavenly. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through Jesus Christ our Lord! 3dly. O created, redeemed earth, once more, hear the word of the Lord! Fallen and cursed, yet redeemed man, still falls back into the earthiness of sin, wallows in the mire, cleaveth to the ground; still, regenerated and renewed by the Spirit, grieve Him not, neither quench Him, but be raised to heaven, and in heart and mind thither ascend by the Holy Ghost, who sanctifieth all the elect people of God."—Pp. 50, 51.

We trust that God is making all things work together for good to his Church in New Zealand. There is at the head of it, a man of whom the world is not worthy, and the rulers of this world oppress him. Their conduct to him is such as any one of them would be ashamed of in private life. And we think, from the tone of the last debate on the subject in the House of Commons, that no one wishes to be responsible for depriving the Bishop of his pittance. We may, however, ask why, if they think that the Bishop should have been allowed to return to New Zealand *without any Episcopal income*

*whatever,* they should make the want of an endowment a plea for refusing to allow an increase in the number of Bishops in all our Colonies?

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*A Letter to the Right Hon. the Earl of Shaftesbury, President of the British and Foreign Bible Society; on the Pantheistic and Buddhistic Tendency of the Chinese and of the Mongolian Versions of the Bible, published by that Society.* By the Rev. S. C. MALAN, M.A., of Balliol College, Oxford, and Vicar of Broadwinsor, Dorsetshire. London: Bell and Daldy. 1856.

THIS is a very important pamphlet, and is written in an excellent tone. It appears there are two Chinese versions of the Holy Scriptures circulated by the Bible Society, in one of which SHANG-TE and in the other SHIN is used as the equivalent for GOD. The American Missionaries only, and "not all of them, still hold out for Shin, as the generic for GOD." Mr. Malan shows very clearly and forcibly the mischief of this use of the word.

It appears, too, that the translators of the Bible into the Mongolian language have used a word of which Mr. Malan says, that in all the classic works in Mongolian to which he has access, "it denotes Buddha, and no one else." The Church is much indebted to Mr. Malan for bringing his great learning to bear upon this subject. If the Reviewer's memory serves him faithfully, the institution of the *Trinitarian Bible Society,* and the Foreign Translation Committee of the *Society for Promoting Christian Knowledge,* were not at the time justified by any errors in the translations issued by the Bible Society. The Reviewer is not a member of the Society, upon grounds quite independent of the faithfulness of the versions which it circulates.

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THE Bishop of Sodor and Man has published a *Charge* (Douglas: Backwell), which shows the great wants of the Diocese. The Bishop has convened a Diocesan Synod; he is about to erect a Chapel, as a memorial of Bishop Wilson; and he will then endeavour to institute a Theological College. The Charge is a very interesting one.

Archdeacon Bickersteth has published his *Charge delivered to the Clergy of the Archdeaconry of Buckingham, in June,* 1856. He discusses several important matters; and, among others, urges the duty of every parish to help in the propagation of the Gospel.—"That any parish, however small, should lack an Association of this kind, is not only a defect, but an injury."

Messrs. Rivington have published *The Great Feasts; Four Sermons by the Rev. Francis Goodeve, M.A.* They are, as might be expected, from the name of the author, very good. They have also published a good plain *Sermon, preached before the South Oxfordshire Friendly Society,* by the Rev. Drummond Rawnslay, M.A.

Messrs. J. H. and J. Parker have published, in their *Catechetical Series, Catechetical Lessons on the Parables, designed to aid the Clergy in Public*

*Catechising*, and *Catechetical Lessons on the Thirty-nine Articles*. The Second Part of the *Plain Commentary on the Book of Psalms* (*Prayer-book Version*) reaches to Psalm xxxiii. *The English Hymnal* has reached a Second Edition. Several hymns have been omitted, and many more added. It seems to us rather to indicate a want, than completely to supply it. We welcome a Second Edition of *Amy Grant; or, the One Motive*. It is a beautiful little book. We should be glad to transfer to our pages, if our space would allow, the account of a Clergyman giving himself up to Missionary work, beginning at page 112.

*The Gentleman's Magazine* is now published by Messrs. Parker.

*The First of June; or, School Boy Rivalry*, is a good book for boys.

The Tenth Volume of the *Monthly Packet* (Mozley) is completed.

## Colonial, Foreign, and Home News.

### SUMMARY.

We printed, in our last Number (p. 18), the Bill for legalizing the Church Synod in Toronto. The consideration of it was *not* deferred, as we supposed, to the next Session. It passed through all its stages, and became law June 13. We give, in the appendix, an account of the debate which took place in the Canadian Parliament.

Bishop Cobbs, of Alabama, has arrived in England. We regret much to learn that he has been compelled to travel in search of health. We hope he will derive much benefit from his visit to England.

An address was presented to the Bishop of Kingston, at his installation, from the Clergy of Jamaica. We should be glad to print it entire, with the Bishop's reply, if our space would allow. The Clergy refer in the following terms to the Bishop of Jamaica:—"We have heard with unaffected sorrow, that the continued indisposition of our beloved Diocesan, the Bishop of Jamaica, will deprive us for the future of his active and personal supervision. We rejoice, however, in the hope that the arrangements which have been made for the administration of the Diocese during his Lordship's retirement, arrangements which we have good reason to believe have met with the sanction of the highest ecclesiastical and political authorities at home, will, to a certain extent at least, reserve to us the advantage of his paternal care. We have his Lordship's own affectionate assurance, that though separated by God's providence from those he governed so long, their interest will continue to engage his warmest efforts; nor can we doubt that in pleading our cause, when necessary, with her Majesty's Government, in vigilantly maintaining our connexion as an integral portion of the United Church of England and Ireland, and in moving the sympathy of the religious public and the great Societies in behalf of our Institutions, much may be expected by the Church and people of Jamaica from the personal advocacy of a friend at once so zealous and so influential."

The Bishop of SIERRA LEONE ordained, on June 8th, eight native Catechists. These are the first natives who have received Holy Orders in the Colony. One of them will be assistant Chaplain to the Bishop. We regret much to learn that the Bishop has been seriously ill.

We announce, with deep sorrow, the death of the Bishop of GRAHAMSTOWN, which took place at Grahamstown on the 16th of May. He died after very little suffering. His last illness lasted nine days, but no real danger was apprehended till a day or two before his death.

We wish it were in our power to lay before our readers the whole of the long and interesting address which was made by the Bishop of MELBOURNE, on Saturday, April 19th, at a Public Meeting, which was held for the purpose of welcoming him on his return to his Diocese. The Bishop gave a detailed account of his proceedings in England, which resulted in the Royal Assent being given to the Victoria Church Act. At the conclusion of the Bishop's address, the following resolution was moved by the Solicitor-General, and seconded by the Dean, and carried unanimously:—"That while this meeting desires to record its thankfulness to God for the progress which has been made in the extension of the ordinances of religion since the appointment of our universally-beloved Bishop to this Diocese, it desires also to record its conviction that an extension proportionately great is still required to meet the wants of our vastly-increased and rapidly-increasing population, and that we need still more urgently the teaching and presence of the Holy Spirit to bless the means of grace we already enjoy, and which we should not cease to ask for by diligent prayer."

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *July* 1.—The Bishop of St. Asaph in the Chair. Present, the Bishops of Gibraltar, Colombo, and Victoria. The Standing Committee reported that they had made more generally known the willingness of the Society to dispense with the surrender of copyright by authors furnishing works for the Catalogue, and that they had also stated their readiness to pay liberally for any new works which may be considered suitable for the Society's purposes. The Report of the Foreign Translation Committee was laid before the Board.

The Bishop of Victoria addressed the Board respecting the Missionary prospects of his diocese. He dwelt on the need of exercising a cautious discrimination in estimating at their just value the occurrences of the Chinese rebellion now in progress, and their probable influence on the spread of Christianity. While unwilling to commit himself to any over-sanguine expectations from the revolutionary movement, he nevertheless expressed his view that, after the necessary deductions to be made on account of the fanaticism, the errors, and the more recently perceptible deterioration of the insurgent leaders in the central rebellion now agitating the interior provinces of the Chinese empire, there remained much that was calculated to awaken the interest and excite the hopes of the Church. He alluded to the disadvantages under which the Taeping-wang leaders were placed in the absence of foreign Missionary

instructors, and the fragmentary character of the Protestant Missionary publications, which many years ago had come into their possession, and formed the first circumstance in leading their minds to the profession of a spurious kind of Christianity, and the engrafting of some of the more sublime truths of the Old and New Testaments upon the Confucian monotheism of the Chinese national religion. The Bishop noticed the favourable circumstance of Tae-ping-wang having published a reprint at Nanking of portions of a Protestant version of the Old and New Testaments,—a copy of which had come into his own possession; and drew attention to the two remarkable facts, that in one of the Tae-ping manifestoes at Nanking, incidental allusion is made to the command that for every twenty-five families a chapel should be erected, in which the youths of both sexes should be daily instructed in the "Holy Books of the Old and New Testaments;" and that in the official list of books sanctioned by the authority of the insurgent chief for distribution among his followers at Nanking, the titles of the "Old and New Testaments" are exalted into a higher level in the page, and placed in a position of honourable elevation usually accorded only to the titles of the Deity, while the books written by the leaders themselves occupy a lower position on the page, and are invested only with a human degree of authority.

The Bishop expressed his opinion that, whatever might be the eventual issue of the struggle (and the accounts by the last mail furnished important evidence that the insurgents were rapidly regaining strength and prestige), the independent publication and distribution in the interior provinces, by the Chinese themselves, of a Protestant version of the Holy Scriptures, and the existence of a vast number of the rising generation of Chinese youth accustomed to memorize and reverence the Bible, presented some grounds for hope, and furnished materials out of which something might be raised hereafter, better than anything which had been hitherto seen in China. Under these circumstances, the mind of every British Christian naturally turned with anxious interest to the course which European diplomatists might pursue at this juncture in Chinese history; and he strongly deprecated any measures of foreign intervention on behalf of the present cruel and corrupt Manchow Tartar dynasty and imperialist government of China, which might have for its object the purchase of commercial privileges for foreigners at the price of the extermination of the present revolutionary movement. After again cautioning the Society against placing too implicit confidence in the leaders of the Tae-ping movement, and stating the present difficulty of a full knowledge of their real character, the Bishop concluded by a few details of present Missionary operations, and the Clergy now labouring in his Diocese.

Tracts in the Chinese language, lately printed at the Society's cost, for use in Barbados, and other places, were laid before the Meeting.

The sum of 30*l.* was granted towards building a Church at Gananogue in the Diocese of Toronto.

The sum of 150*l.* was granted to the Bishop of NOVA SCOTIA for the general designs of the Society.

A long and very interesting letter was read from the Bishop of NATAL, giving an account of the progress of the Educational Institution for Kafirs.

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SOCIETY FOR THE PROPAGATION OF THE GOSPEL, *July* 18.—The Bishop of Gibraltar in the Chair.—Present, the Right Rev. Bishop Cobbs, of Alabama in the United States. The appointment of the Rev. Silas Cross, who has for some time been labouring in Newfoundland, to the Mission of Cape Cove in the diocese of Quebec, was confirmed. A letter was read from the Bishop of Newfoundland, announcing the heavy loss which he has sustained by the death of Kallihirua, the Esquimaux student of St. Augustine's, and of the Rev. Mr. Boland. The sum of 100*l.* was granted to the widow of the latter. The Society agreed to the transfer of the Rev. Mr. Hamilton from the diocese of Newfoundland to Nova Scotia, at half his present stipend. A loan of 2,000*l.* was granted to the Madras District Committee. The Rev. A. R. Symonds stated the circumstances under which the assistance had become necessary. The exchanges have lately been very much against them. Formerly, they were in their favour, so that sometimes there was a considerable profit. The loan is to be repaid in five years at the rate of 400*l.* a-year. It was resolved that the usual application should be made for a Royal Letter, if the President should see no objection. It was stated that the contributions for the Memorial Church at Constantinople amounted to between 18,000*l.* and 19,000*l.* Power was granted to the Standing Committee to act in all cases of emergency which may occur before the next meeting in November.

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ST. AUGUSTINE'S COLLEGE, CANTERBURY.—St. Peter's Day falling this year on a Sunday, the Commemorative Services at St. Augustine's College were of a more domestic character than is customary on such occasions. The Chapel Services commenced at ten o'clock, when Morning Prayers and the Litany were said by the Sub-Warden and one of the Fellows. The Holy Communion Office was said and the Sermon preached by the Bishop of Colombo, his Lordship taking for his text Acts xii. 8. The Warden read the Gospel, Exhortation, &c.; the Rev. A. R. Symonds, a Missionary Clergyman from the Diocese of Madras, the Epistle. The Office for the Commemoration of deceased Benefactors was read by the Warden; and the *Te Deum*, and the Missionary Hymns in that Office, as well as the *Gloria in Excelsis* and *Ter Sanctus*, were devoutly chanted by the students. The College dinner, as usual on Sundays, was at half-past one o'clock; and the only guests present were those friends who had attended the Chapel Services—viz., the Bishop of Colombo, Sir W. James, Bart., A. B. Hope, Esq., Rev. A. R. Symonds, Rev. George Gilbert, the Principal of St. Thomas's College, and Charles Kemp and T. Smart, Esqs., of Sydney. After dinner, Nashotah and other kindred institutions were not forgotten. At three o'clock the company resorted to the Cathedral or to St. Gregory's (the afternoon duties of which Church are undertaken by the Fellows, as the Sunday-school is taught by the students).

The Bishop of Colombo preached at St. Paul's Church in the evening, from St. Matthew xiii. 31, 32; when about 9*l.* was collected for the wants of his own Diocese. The evening was concluded by prayers in the College Chapel at nine o'clock.

On Monday afternoon, the Bishop of Colombo preached in the Cathedral, before a numerous congregation, from Luke ii. 30—32; and a collection was made in aid of the funds of the *Society for the Propagation of the Gospel*, amounting to 42*l.* 5*s.* The Warden and Fellows of St. Augustine's received a large party at dinner at five o'clock, including the above-mentioned guests, the Archdeacons and Canons of the Cathedral, and other friends of the Missionary cause. In the evening a meeting in support of the *Society for the Propagation of the Gospel* was held in St. George's Hall. The Archdeacon of Maidstone presided, in the unavoidable absence of the Dean of Canterbury. A collection was made at the doors amounting to 14*l.* 8*s.* 6*d.* Several of the Clergy and foreign visitors returned to St. Augustine's College, after the meeting, and attended Evening Service in the Chapel, at ten o'clock.

We subjoin the College Examination-List for June:—

[*The Names are arranged Alphabetically in the Classes.*]

| Divinity. | Classics. | Mathematics. | Hebrew. |
|---|---|---|---|
| *First Class.* | *First Class.* | *First Class.* | *First Class.* |
| Chalmers | Chalmers—*Prize.* | Chalmers | Chalmers. |
| Franklin | *Second Class.* | Franklin | Franklin |
| Lightfoot | Franklin | Glover | *Second Class.* |
| Martin—*Prize.* | Lightfoot | Lightfoot—*Prize.* | Glover |
| *Second Class.* | ——— | *Second Class.* | Lightfoot |
| Glover | Glover | Good | ——— |
| Good | Good | Petersen | Martin |
| Petersen | Petersen | Pollard | Petersen |
| Pollard | Pollard | ——— | |
| *Third Class.* | *Third Class.* | Martin | ——— |
| Fothergill | Bode | *Third Class.* | |
| Wilson | Martin | Bode | |
| ——— | Ransome | Crowther | Missionary Essay Prize. |
| Bode | ——— | Dinzey | Lightfoot |
| Crowther | Crowther | Fothergill | |
| Hackett | Fothergill | Hackett | |
| Richmond | *Fourth Class.* | *Fourth Class.* | |
| *Fourth Class.* | Dinzey | Morris | |
| Dinzey | Hackett | Ransome | |
| Morris | Morris | Richmond | |
| Ransome | Richmond | Thompson | |
| Thompson | Thompson | Yeatman | |
| | Yeatman | | |

Sheldon excused the Examination.

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Toronto.—The *Colonist* gives the following, as the brief debate on the Canadian Synod Bill:—

"On the motion of Mr. Gamble, a bill from the Legislative Council, to permit the members of the Church of England to meet in Synod, was read a first time.

Mr. Gamble then moved that the rules of the House be suspended, and the bill read a second time forthwith.

Mr. Holton asked the leader of the House (Mr. Attorney-General Macdonald) if his attention had been given to this bill? He did not desire to throw any obstacle in the way of the bill, but he thought from the preamble a legal power was given to the Church of England to enforce discipline. Did the Attorney-General give his sanction to the bill?

Mr. Attorney-General Macdonald saw nothing objectionable in this bill. The Church of England stood in a peculiar position in this country, from being connected with the State in England, and there were existing disabilities arising from that position which prevented them from transacting their own affairs. These disabilities this bill proposed to remove, and to place the Church of England in this country in the same position as all other denominations. The Methodists have their Conference and the Presbyterians their Synod, and this bill is to allow the Church of England to exercise the same privilege that these bodies do. He had been accused of having on a former occasion shirked a vote on this motion, but such was not the case. He abstained from voting on the address which was moved on this question, because he thought that it was an unconstitutional mode of proceeding, and that to obtain the object desired it would be proper to introduce a bill. As, however, he thought the object was a good one, he did not desire to oppose it; but as he thought that it would be recognising the connexion of Church and State, which they had just before declared against, he could not vote for the address. Now that the bill had been introduced, he saw nothing objectionable in it.

Hon. J. S. Macdonald had no objection to this bill. He goes heart and hand for the inherent right of the people of this country to exercise their natural privileges, irrespective of the mother country or any other country. When the Parliament of the mother country finds that the Parliament of this country is unanimous in recognising these rights of the Church of England, there is no doubt that they will concede what is required. But it is impossible to shut our ears to the fact that this legislation is directly in the face of an Imperial act. Such legislation has been attempted before, and the onus must be thrown on the Imperial Parliament of refusing what is required by the Parliament of this country for the well-being of the Church of England.

Mr. Gamble congratulated the House upon the unanimity shown in according to the Church of England those rights she requires for her well government and discipline; for, as it is no doubt known, the Synod of the Church has no right to inflict punishment on members accused and found guilty of scandalous offences.

Mr. Brown and other members expressed their approval of the bill, and of the principle on which it was based.

Mr. Gamble expressed his satisfaction at the unanimity displayed by the House with regard to this bill. He was very happy to hear the explanation of the Attorney-General with regard to his not voting on the address of last session.

The bill was passed through all its stages, and read a third time, and passed unanimously."

LETTER FROM MR. BRECK.—(From the *New York Church Journal.*) —The following most interesting letter from the indefatigable Mr. Breck, who has lately planted the standard of the Cross on new missionary ground, was addressed to a churchwoman in this city, and by her is kindly placed in our hands for publication:—

"St. Columba Mission, M. T., June 8, 1856, Fort Ripley, P. O.

DEAR MADAM,—Agreeably with my promise, I send you this semi-annual letter, which it is my wish should be read to the Sunday-schools of St. John's chapel, St. Luke's and St. Peter's churches, for we are their debtors in the Lord.

I have just returned from a visit to 'Ke-sàh-gah,' the new Ojibwa station, which is *sixty miles* to our north. The wild country through which we pass, richly diversified with hills and valleys, lakes and rivulets, compensates largely for the weariness of walking this distance and sleeping out upon the bare earth at nights. There is not an inhabitant all this way. St. Columba was as much of a wilderness three years ago. But the change here makes our heart bound with joy at the prospect of planting another standard of the Cross amongst the pagans of our land. Let me now, dear madam, invite you to the scene at Ke-sàh-gah on the Second Sunday after Trinity. The lake is one of the largest and most beautiful in the north-west. It is thirty miles in length by fifteen in width, diversified by three islands, and deep bays. Its waters are most pure, and abound with the white-fish, which are caught by the natives in great numbers. Its shores are covered with the maple-tree, from which, in the spring-time, they make tons of sugar.

The canvas tent, you see, is the temporary abode of the men we have brought up with us to do the first work of the Mission. They are eight in number, viz.: two carpenters, two hewers, two whip-sawyers, and two men to clear and break up land. With this help we hope to have the buildings ready for the Mission-family before winter. We provide room in them for thirty native children.

The procession you see forming at this frail fabric is now about moving through the forest grove to the site chosen for the Mission-house, and how glorious is that ancient recitative which we now hear —'I will not come within the tabernacle of mine house, nor climb up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest: until I find out a place for the temple of the Lord; an habitation for the mighty God of Jacob.' Thus gloriously were these ancient forests consecrated to Jehovah, after having slept away so many centuries in the embrace of Paganism. We have now reached the spot whereon the House of Mercy is to be built. It is very near the lake, and encircled by tall pines, with sugar-trees in the background. Here, in the name of the ever-blessed Trinity, we broke the virgin soil for the corner-stone, which was now laid with appropriate devotional exercises. One act yet remained to denote permanently the Christian character of the work. The heathen have their pagan rites and symbols of the Grand Medicine. The Christian religion must not go

amongst the children of the forests, destitute of all external teaching. We therefore moved from the foundations now begun, to the higher ground above the Mission site, and there, immediately upon the bank of the lake, planted the Cross of our Redeemer. This is the first object beheld by those who pass from St. Columba through this wilderness, and after the weary Christian has gone all this way, will not his eye be cheered at the sight of the symbol of our faith, which stands forth there in so bold relief against the Paganism which has to this time held undisputed sway! Thus, dear Madam, has the story of Nashotah run from the Wisconsin school of the prophets to the farthest bounds of the white man, nay, beyond these, for her Mission is only prescribed by the commission of her Lord, 'even unto the ends of the earth.'

Now, my dear Madam, look back from Ke-sàh-gah upon the scene at St. Columba, at the very time I was engaged in the foregoing exercises. No clergyman was there to celebrate Divine Services: but the Christian folk were, and the sanctuary, and Liturgy in Ojibwa, and the candidate for Holy Orders—these formed a *solemn assembly*, and it is very delightful to know, that in the place where, four years ago, the Pagan religion held its sway, it has now given place to the undisputed claims of the Gospel. It should be most encouraging for all our friends abroad to know, that in the absence of the Missionary, so complete a system has been established that everything moves on with entire quietness and order.

But St. Columba is not to be left without a Missionary. It is my great happiness to inform our friends of the offer of one of Nashotah's best men, to enter this field and take oversight of this parish. The Rev. E. S. Peake was a student at Nashotah during my Missionary life there, and this must add much to my interest in him and his spiritual charge over these simple-minded people. We have, at present, twenty native children beneath the Mission roof, and more than this number attending the school, from out of the wigwams. For the support of these, and the Missionary and his assistants, the half part of the general offerings of the faithful will be devoted. But it ought to be borne in mind by all our friends, that even St. Columba is yet in its infancy, and will require the nursing care of the Church for many years to come. We have been, for the honour of the Church be it said, nobly aided here, insomuch that I have never had to leave my post to make appeals abroad. Let me hope, the added claims of Ke-sàh-gah, under so favourable circumstances, will deepen the interest of friends, and likewise raise up many new ones to this work, now so much extended.

I informed you, Madam, of our Christmas services and offering. The latter, in amount $59.90, was sent to Nashotah to educate a Missionary for the Indians. The Bishop (Kemper) thus acknowledges its receipt in a letter to the Church at this place:—

'Dear Brethren and Sisters in the Lord:—Your kind and generous offering, made on the day when we celebrate the coming into the world of our blessed Lord and Saviour, was very acceptable. It was sent by Mr. Breck, to Nashotah, in Wisconsin, where there is a School for educating young men to be preachers of the Gospel. We will endeavour to prepare a Missionary for your people, the Ojibwas,

Continue, I beseech you, to grow in grace and spiritual knowledge. Rejoice in the hope of salvation. Believe and know that it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. When I next visit you, I hope I shall find your number increased. Praying the Great Spirit to bless you, make your path brighter and brighter, and keep you from all sin,

I remain, your affectionate friend and Bishop,

JACKSON KEMPER.'

Now, my dear Madam, it is our desire to make these people work for the spread of the Gospel, as well as others. For this cause it was that, in the spring, as they were about leaving for the sugar camp, I reminded them of their duty, to give to the Lord some portion of what they received from Him. Shortly after this, I was leaving with two Ojibwa delegates, for the Primary Convention, and left a note for our principal chief, whose name is 'The Bad Boy,' which was answered to me at St. Paul, in the following words :—

'Dear Friend,—I am very much pleased with the letter which you left for me, and if I had nothing to give, I might not answer you ; but as I have, I will freely give. I shall bring the sugar from my camp in a few days, and will then leave it at your house. Although not a Christian, I do not hesitate to do as you say, and thus with your children, or Christians, make my offering for the benefit of my people. I have been quite regular in attending the worship of the Great Spirit, and have heard your instructions with a great deal of interest. I have told you my intentions quite often, and it is needless to tell you again ; but I would say, that what I have said I shall endeavour to do. I am very glad that you always tell me what I ought to do. And I think if I listen to and take your advice, it will make me very wise. I am very thankful, also, that you take such a great interest in us, poor Indians of this place.

Your friend, THE BAD BOY, Chief ——.'

*Third Sunday after Trinity.*—Dear Madam,—I cannot close this already long letter, without adding the happy occurrences of to-day. Three more children have been received into the congregation of the faithful ; these bring the Christian party up to ninety-one. I trust it may reach one hundred before I remove to Ke-sàh-gah. The Trinity offering was also made this morning by the Indians, and it amounted to fifty-six dollars and sixty-eight cents. We now feel quite sure that this Indian congregation will be able to support entirely our divinity student at Nashotah. This week the Christian folk are to plant a portion of ground with vegetables, and during the summer take care of them, and in the autumn sell them for an Advent offering. This is in addition to their own private gardens. Let me, in conclusion, ask all who may hear or read this letter, if there is not hope for the ingathering of the sons of the forest, and whether they will not join us in thus fulfilling the Divine injunction, 'to preach the Gospel to all nations?'

With much respect and approbation, I am your grateful Missionary for Christ and his Church, J. LLOYD BRECK."

THE

# COLONIAL CHURCH CHRONICLE

AND

## Missionary Journal.

SEPTEMBER, 1856.

### THE DIFFERENCES AND AGREEMENTS BETWEEN GREECE, ROME, AND ENGLAND.

At the present moment, when we are being brought into contact with the Greek Church in Constantinople more than heretofore, it is desirable that English Churchmen should have a clear idea of what the Oriental Orthodox Church is, and what ought to be the principles which should guide us in our dealings with it. With a view towards assisting our readers in making up their minds on these points, we purpose to give a sketch in a very summary manner: first, of the extent and size of the Eastern Communion, and then, of its doctrines. We shall attempt to classify its doctrines, first, as they accord with the doctrines accepted throughout the rest of the Church; secondly, as they agree with the doctrine of the Church of England, and are opposed to those of the Church of Rome; thirdly, as they agree with the doctrines of the Church of Rome, and are opposed to those of the Church of England; and fourthly, as they stand alone in opposition to the doctrines both of Rome and England.

A short and very comprehensive sketch of "the present state and probable future prospects" of the Eastern Church is found in Mr. Palmer's "Dissertations on the Orthodox Communion," —a book of great ability, and giving much information, but at the same time exhibiting a perversity of mind which is marvellous.

"This communion, in respect of population, has now about seventy million souls, under rather less than three hundred

Bishops. It has five Patriarchates; of which one, that of Alexandria,—the first anciently in dignity after old Rome,—has now only five thousand souls, and one suffragan Bishop, while the most recent, that of Russia, has perhaps fifty million souls; that of Constantinople having eleven million, that of Antioch fifty thousand, and that of Jerusalem twenty-five thousand. There are also several lesser independent, or *autocephalous*, Churches, as those of Cyprus, of Austrian Servia, of Montenegro, and of the kingdom of Greece, and the Lavna of Mount Sinai. Six languages are used in this communion in the services of the Church on a large scale, namely, the Hellenic, Georgian, Slavonic, Arabic, Wallachian, and Turkish: and three or four more may be used in particular localities, namely, the Lettish, Esthonian, German, and Chaldean, or Syriac. In the Turkish Empire, the hierarchy are jealously controlled by an infidel power, and cannot proselytize, nor even educate freely their own people. They cannot hold Synods. Yet they exercise, by concession from the infidel government, a certain jurisdiction over their people, from whom they are required, as tax-gatherers, to collect certain dues, which were formerly payable under the Greek Emperors for their own support.

In Austria, the 'Orthodox' are under a Roman Catholic Christian government, which, without any very outrageous violence, has found means to unite more than three millions of Christians, originally 'Orthodox,' to the Roman Church. A like success had attended in former times the efforts of the Sovereigns of Poland and Lithuania; and still attends, on a smaller scale, those of the French Consuls in Syria, and other parts of the Levant. In the Russian Empire, the 'Orthodox' Church is governed by a standing spiritual Synod, the members of which, seven or eight in number, are nominated and removed by the Crown: nor are any other Synods of the Clergy permitted to meet for deliberation, or to make Canons. All the officers or servants of the Synod, and those of the Diocesan Bishops, are nominated, paid, and removed by the civil government, and are under its immediate orders: and all the real and funded property belonging to the Church, as well as all educational funds and establishments, spiritual as well as secular, are under the control of the same.

The population of that territorial area which is occupied by the 'Orthodox' Church, is 'Orthodox' in very different proportions. In Great Russia it may be regarded as almost one homogeneous mass. In the Danubian provinces also, and in the kingdom of Greece, the 'Orthodox' form the great bulk of the population. In Georgia and in European Turkey, the 'Orthodox' Christians are as two-thirds of the whole, the

remaining third being Mahometan. In Austrian Servia they are mixed with Uniats and other Roman Catholics. In Asiatic Turkey they are a small minority: while in Egypt and Syria they hardly exist as a native population, being outnumbered not only by the Monophysites, but also in many places even by the Uniats, or others of the Roman Catholic communion.

Such being the present state of the 'Orthodox' communion, its destinies may be said to be practically wrapped up with those of the Slavonic race, and so again with those of the Russian Empire; and we may affirm it to be probable that, in the course of time, it will, through the Russian power, regain the whole of the countries which formerly constituted the Greco-Eastern empire; and not only so, but that it will cover the whole of Asia, to the uttermost shores of the eastern and southern ocean; while North America, Australia, and the vast and numerous islands, scattered between New Holland and China, will be filled by a people, or race, partly Protestant or Infidel, and partly Roman Catholic, of Anglo-British origin.

It is also highly probable that the ignorance and want of learning now complained of among the 'Orthodox' Clergy of the Levant will gradually disappear under more favourable circumstances; and that they, no less than their brethren, the Russian clergy, will become worthy of being compared with the most enlightened Clergy of the West."[1]

Whether "the future prospects" of the Oriental Church are such as here described, and how far they may have been affected by late political events in the East, we need not determine. Even in its present state, a communion containing "seventy million souls," "three hundred Bishops," and "five Patriarchates," is well worthy of our most serious attention. We proceed, then, to a consideration of its doctrines.

I.—We need not linger over that division of our subject which has reference to the doctrines held by the Eastern Church, in common with the rest of Christendom. Enough to say that the Eastern symbol of faith is the Nicene, or rather Constantinopolitan, Creed, as it was previous to the Western interpolation of the word *Filioque*.

II.—Points on which the Oriental Church agrees with the Church of England in opposition to the Church of Rome.

1. The first which we will mention is the doctrine of the Papal Supremacy. From the first moment that the "Western Pride," to use St. Basil's expression, put forward this claim down to the

[1] Dissertations on the Orthodox Communion, p. 6.

present day, it has been steadily, uniformly, contemptuously rejected by the Oriental Church. The East has never for one hour been subject to Papal authority, and has never ceased to denounce the arrogance of the Bishop of Rome. We need only refer to the Encyclical Letter of the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, which was called out by the "Papal Aggression" made by Rome upon the Eastern Church in the year 1848. This is the last document in which the Oriental Church has spoken authoritatively; and in it the Papacy is denounced as *the great heresy* of modern times. "What then," write the Patriarchs, "must we conclude of those who pride and boast themselves only upon their succession to the supposed chair of St. Peter?...It is easy to see the emptiness and weakness of the attempts by which the Bishop of Rome endeavours to maintain his despotic power." Having declared that the Church was founded on the Rock of the confession of Peter, not on St. Peter, much less on the Pope, they continue, "Yet it is he who moreover appropriates to himself the keys of the kingdom of Heaven; and what kind of use he has made of them is only too manifest from history."[1] As long as the Eastern Church exists, the Pope's claim of Universal Monarchy is confronted, challenged, and disproved by a living witness; and therefore it is that Rome has made such desperate efforts, as in previous times, so more especially at present, to overthrow that Church by the intrigues of Jesuit Missionaries, and the politico-ecclesiastical influence of French Consuls.

2. The next doctrine which we may name, is that of Purgatory. The whole of this doctrine is entirely rejected by the Greeks, as by us. They know of no such place, any more than did the early Church. On the contrary, they maintain, also with the Fathers of the Church and ourselves, that the souls of the faithful are at rest; that they dwell in the light and peace and refreshment of Paradise, until the final judgment, when they shall be advanced to the bliss of Heaven. While the Roman Church teaches that they are in a state of penal torture, only differing from the suffering of hell by its duration.

3. In consequence of their rejection of the figment of Purgatory, they likewise, with England, reject the Latin doctrine of the Admission of the Saints to the enjoyment of the Beatific Vision in Heaven previous to the time of the General Resurrection. From this most important results follow with regard to Saint-worship—results which the Greeks, in their present state of ignorance, frequently fail to recognise.

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[1] Ἐγκύκλιος τῆς μιᾶς ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας Ἐπιστολή, p. 19.

4. Another important consequence of the rejection of the doctrine of Purgatory is the rejection of the whole of the Roman doctrine of Indulgences, with the enormous and frightful evils connected with it. Greece never has taught that, by paying a certain sum of money on a certain day, you can get a soul out of torment, and let it loose to mount to Heaven. She never has put up notices, like the Spanish Church, *Hoy se saca anima*, "To-day you can get a soul out." She has never sold pardons. She has never clothed people in Scapulars, which are to save them from Purgatorial torment. She has never been driven into "those very clever, but wholly arbitrary distinctions" between the remission of guilt and eternal punishment, and the remission of temporal punishment on earth and after death. With her an Indulgence means what it always did mean, till Rome corrupted the meaning of the term, viz., a relaxation or shortening of a canonical punishment imposed by the Church on its erring members before their readmission to full communion.

5. The Greek Church, like England, knows nothing of Half-communion. She bestows both the Bread and the Wine on the Laity, according to Christ's command, and the practice of the Primitive Church. Her mode of doing so somewhat differs from our own, as she mixes the two kinds together, and so gives them; but she retains what is essential—she imparts both,—and she denounces the Roman innovation as unwarrantable and un-Christian.

6. Greece, like England, has one Altar in the Church and one daily Liturgy. Rome has many altars and many masses.

7. Rome "reserves the Blessed Sacrament, not for the sick, but to furnish a local bodily presence of Christ dwelling in and sanctifying the building of the Church."[1] Greece knows no such practice, nor the doctrine involved in such a practice; nor does she admit of "all the train of applications and devotions which follow from it, the Visitation of the Blessed Sacrament with meditation and adoration before it," &c.[2]

8. The Church of Greece believes in the ancient doctrine of the Real Presence in the Holy Eucharist. Believing this, she was induced by the Western Church to adopt the *word* Transubstantiation by which to express it, considering it identical in meaning with other words in use, such as "transfiguration," "transmutation," "transelementation." But the Western *doctrine* of Transubstantiation she does not hold, and has not held. The utmost that can be said is, that it is held by some individuals among her clergy.

9. The Church of Rome introduced the practice of consecrat-

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[1] Dissertations on the Orthodox Communion, p. 145. [2] Ibid.

ing Azymes in the eleventh century; the Church of Greece consecrates in leavened bread, and condemns the Latin innovation.

10. The Church of Greece rejects the worship of images; the Church of Rome practises and sanctions it.

11. The Priests and Deacons of the Church of Greece are married. As soon as the Roman practice of the imposition of celibacy began to arise, the Oriental Church protested against it. We find a complaint so early as the Council in Trullo, A.D. 691. Their Bishops, however, are taken from monasteries, and are unmarried.

12. In England, where she cannot help it, Rome makes profession of allowing the use of the Holy Scriptures. That this is a false profession, like so many others which Roman apologists make when they do not think that they shall be discovered, every one who has either read her doctrinal books or travelled abroad is aware. Greece, on the other hand, uniformly encourages the circulation and study of God's Word. She has no consciousness, like her Western sister, of there being anything unfriendly to her doctrine and discipline in the Sacred Books, and gladly sanctions their being read, whether in the original languages or in translations. There has never been any objection made to their use in Mr. Hill's most useful schools at Athens.

13. Similarly, the Eastern Church approves of and adopts Liturgies and Prayers in a "tongue understanded by the people," having translated her Church books even into the hated Turkish, for the sake of the edification of her people; while Rome holds stiffly by the Latin language, "repugnant," as her custom is, "to the Word of God and the practice of the Primitive Church."

14. The principle of Rome, as such, is, and must be, Exclusiveness and Persecution; and her practice is in accordance with that principle wherever she can put it in force. The principle which Greece professes and practises is Toleration.

15. Rome, claiming the two swords of spiritual and temporal power, must necessarily come into conflict with temporal governments, except where the latter make concordats with her for the mutual advantage of the contracting parties, at the expense of a third party. Greece has never thrown herself into antagonism to the temporal power, having scrupulously confined herself to dealing with spiritual matters.[1]

16. The appeal of Greece in matters of doctrine is to holy Scripture and Antiquity. Rome at present speaks with a double tongue. When the ignorance of her adversaries will allow her to do so without conviction, she, too, assumes to appeal to

[1] See Neale's "History of the Holy Eastern Church," Introduction, p. 9.

Scripture and to oral or written tradition; and, in order to maintain this claim, she has "interpolated and corrupted the texts of ancient authors, denied or explained away their plain meaning, and given a false colouring to ecclesiastical history." [1]

This she has done with regard to all her innovations; but more especially with reference to the Papal Supremacy: and she is now doing it unblushingly in the case of the doctrine of the Immaculate Conception of St. Mary. But when these dishonest efforts prove unsuccessful, she is driven from her old position, and makes her appeal simply to the voice of the existing Church, made manifest by the decisions of the Pope. At present Rome's theory is unfixed. Sometimes she appeals to the authority of Antiquity; sometimes she professes to disregard it. As time goes on, she must be driven to the theory which is improperly termed that of Development. It ought to be called, "A theory for the justification of Innovations."

If we desired to particularize, we might enumerate many other points of agreement between ourselves and Greece against Rome; but we think that these are sufficient for our purpose. We proceed to the next head:—

III.—Points on which the Oriental Church agrees with the Church of Rome in opposition to the Church of England.

1. The Church of Greece teaches and practises the Invocation and Adoration of Saints, and especially of St. Mary, though not in the extreme degree in which Rome teaches and practises the same.

2. The Church of Greece, like Rome, teaches and practises the Adoration of Icons or Pictures.

3. The Church of Greece, like Rome, *requires* her members to confess their sins to a Priest once in the year.

4. The word Transubstantiation is, as we have said, admitted by the Greek Church; but by it she does not understand the Latin doctrine of Transubstantiation, which is only held by some individuals, if held at all. The *word* has been adopted from the West, but not the *doctrine*.

IV.—Points on which the Church of Greece stands opposed both to the Church of Rome and the Church of England.

1. The Single Procession. We believe that Greece's doctrine here is wrong. But yet she is more sinned against, even here, than sinning. What Greece originally protested against was not the doctrine of the Double Procession, but the interpolation of the Creed without the authority of a General Council. The case is fairly put in Bishop Pearson's memorable words:—"Thus did the Oriental Church accuse the Occidental for

[1] Dissertations on the Orthodox Communion, p. 147.

adding *Filioque* to the Creed contrary to a General Council, which had prohibited all additions, and that without the least pretence of the authority of another Council: and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words, *καὶ ἐκ τοῦ Υἱοῦ*, or *Filioque*, are taken out of the Creed,—the one relying on the truth of the doctrine contained in those words, and the authority of the Pope to alter anything; the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This, therefore, is much to be lamented, that the Greeks should not acknowledge the truth which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed without as great an authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers."[1]

2. The Greek Church administers Confirmation by the hands of the Priest, instead of the Bishop, and does not wait till the child to be confirmed is grown to years of discretion.

3. As to the form of Consecration in the Liturgy, and consequent Oblation, the uses of the Greek and Scottish Churches for the most part agree, while those of Rome and England are in accordance with each other.

4. The Greek doctrine of the Extreme Unction is totally different from that of Rome. Its object, in the Greek view, is bodily cure, and the means thereto, united prayer of the Priests of the Church, together with anointing; while the Roman practice is to call in but one Priest, and to make the ceremony a Sacrament preparatory for death. The Greek Church cannot, however, be said to agree in the letter on this subject with the English Church, because the latter has, with the cessation of miraculous cures, given up the ceremony of anointing, which the former characteristically retains.

From the above sketch, compressed as it is in its dimensions, it is easy to see that the points of disunion between Greece and England are as nothing when compared either with the points of difference between Rome and England, or Greece and Rome. Not only are the points of agreement between England and Greece, as opposed to Rome, more in number than the points of agreement between Rome and Greece, as opposed to England, or between Rome and England, as opposed to Greece, but they are also much more important. Nevertheless, the sneer of the Romanist is true, that Greece and England are not in com-

[1] Exposition of the Creed, Note to Art. viii. p. 525. 1824.

munion with each other; and we must not smooth away the differences which exist between us,—for there are differences, and they are very real.

The English Churchman who goes into a Greek Church cannot feel at home in it. The bowings, the crossings, the icon-worshipping, the nasal drawling out of the prayers, do not make an atmosphere in which he can breathe freely. There is a deadness, a crampedness, a formalism, which heaps ashes on his warm feelings of sympathy. And the *Panaghia* holds a place which he cannot help condemning. Indeed, the ordinary Protestant traveller, who judges solely by what he sees, will come away with no higher respect for the religion of the Oriental Church than for that of Rome,—so painfully do icon-worship, saint-worship, bowing, crossing, and external formalism impress themselves upon the notice. Further, there is much and deep-rooted prejudice in the Eastern mind. So far as they know anything of us, they regard us as Lutherans and Calvinists, and Lutherans and Calvinists they look upon as heretics. We must not, therefore, be too sanguine in our expectation of the results which we trust may follow from our being brought into contact with the Patriarchate of Constantinople. The Eastern Church does, it is not to be denied, need a reformation; and until that reformation has taken place, we cannot be altogether at one with her.

But here is the great difference between her and Rome. Rome, as Rome, cannot reform herself. She has bound herself in iron fetters, and she must stand or fall—and she knows it well—with the false doctrines which she has systematized, and the corruptions which she has authorized. But there is nothing in the principles of the Eastern Church to prevent her reforming herself; on the contrary, her appeal to Scripture and Antiquity would necessarily lead her to lop off all doctrines and practices which, on examination, she found not to be accordant with Scripture and Antiquity. She, therefore, only needs enlightenment, which enlightenment would at once be attained, were the heavy yoke of Mahommedanism withdrawn from her neck; and we should then be justified in entertaining sanguine hopes of an internal reformation of her doctrine and discipline.

Hence we may see our duty at the present time. It is not to attempt to "dismember" the Greek Church. Whoever does so not only sins against the unity of the Church, but acts in the most impolitic manner that is possible for the cause of true reform. Rather our duty is to cultivate the most friendly relations with her that we can without compromising our own principles,—to stretch out the hands of brotherhood to her,—to hold up the light of our example to her,—to avoid unneces-

sarily shocking her prejudices,—to show that there is a bond of union which ought to unite us together, absolutely as two branches of the one Church, defensively as opposed to Rome.

We learn, both from the daily and weekly journals, that the political result of the late movement in the East is an enormous increase of the influence of France. In the minds of the Orientals, the star of England has paled before that of our French neighbours. French nuns are pouring into Constantinople,—Pera and Galata are becoming French,—the power of the English Ambassador, who has so long been the ruler of the Sultan, is now sinking below that of the representative of France,—and the leading political journal tells us that we are fairly beaten, and must leave the East to be inspired and revivified by French influences, while we confine ourselves to India, Australia, and British America. If this is the case, and unfortunately it is not to be denied, we cannot congratulate English statesmen on such a result of the war in the East. But with the political aspect of the affair we have nothing to do. English Churchmen, however, must not forget the ecclesiastical significance of the events, which are unsatisfactory enough when regarded only politically. French influence in the East, we must ever recollect, while in things temporal it means the spread of the power of Louis Napoleon, in things spiritual is nothing else than the spread of the power of the Pope. The French consuls very likely, very probably, are infidels or sceptics: nevertheless, these same French consuls are as active agents of Pius IX. as the most zealous disciples of the Propaganda—not that they care two straws about dogma, but religious parties are, above all in the East, political parties; and the Emperor of the French is, both by tradition and interest, the Head and Protector of the "Catholics" of the East, not a whit less than the Emperor of Russia is the Head and Protector of the "Orthodox."[1]

[1] The following letter from Constantinople has just appeared in the *Gazette du Midi*. We need scarcely say that the Archbishops and Bishops mentioned are schismatical Latin Prelates, and that the Armenians referred to are those who have submitted to the Pope for the sake of obtaining French protection.

"In the capital of Islam, at 1,000 leagues from Marseilles, such a picture is more striking than elsewhere, and we cannot but thank Providence for the advantages procured to civilization and to Christianity by the "Society for the Propagation of the Faith." It is this Society which alone has supported for the last sixteen years the three Schools at Constantinople, which now reckon 700 pupils, and might be readily doubled, if suitable accommodation could be procured. The books given in prizes to the pupils were due to *the French Ambassador* and Monsignor Mussabini, Archbishop of Smyrna. The distribution took place on the 22d, in the garden of *the Embassy*. The ceremony was presided over by the Archbishop of Smyrna, Monsignors Hassoum, Armeno-Catholic Bishop; Trioche, Archbishop of Babylon; Slavyum, Bishop of Erzeroum; Hurtiny, Bishop *in partibus*, and the Armeno-Catholic Patriarch. There were also present Count de Ségur, *first Secretary of the French Embassy*, General Parisset, and a number of priests of the parishes and Catholic Chapels at Constantinople. A *French* mili-

French influence in the East, therefore, translated into ecclesiastical language, means the progress of Popery in the East, and the consequent depression and humiliation of the Oriental Church at the feet of the schismatic body intruded by Rome. We have no hesitation in saying that, even on political grounds, it is the interest of England to foster friendly relations between the Eastern and English Churches, for the sake of English interests in the East. Religiously, there can be no doubt that the vigorous efforts made by Rome to destroy, ought to rouse us more than ever to like or greater exertions to prevent the overthrow of Rome's ancient antagonist; while Christian zeal and love should never allow us to rest as long as the present unhappy misunderstandings divide and keep asunder the divided Church. If we are honest-hearted English Churchmen, our efforts after unity will be made, not on the principles of Romish exclusiveness, which would swallow up variety in unity, nor of vague latitudinarianism, which would let variety run riot without the bonds of any real unity, but upon those principles of federal union which were the law of the Primitive Church, which hold together the Patriarchates of the East, and constitute the English Churchman's theory of the true unity of the Church.

M.

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## THE LATE BISHOP ARMSTRONG.

THE death of the Bishop of Grahamstown demands more than a passing notice. Since he left England, his friends have never been free from anxiety about his health; but they were not prepared for the sudden tidings which arrived at the end of July. His University career was not crowned by any great distinction; yet, even while he was at Oxford, those qualities were not undiscerned, which, ripened by his subsequent experience as curate, priest-vicar of a cathedral, and incumbent of a rural parish, marked him as a man to whose piety and wisdom might be entrusted the arduous work of laying the foundation of the Church in a new Missionary Diocese. His appointment, in 1853, gave universal satisfaction to the Church, in which he was known as the originator of the Penitentiary movement, and as editor of the "Tracts for the Christian Seasons." The brief career of the Bishop has equalled the high expectations which were formed of him. His singleness of purpose, his gentle

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tary band was in attendance. The different works of the pupils, copy-books, drawings, &c., were suspended to the trees; and some of the children recited interesting dialogues with much grace and facility. The majestic appearance of the pontiffs, with their long white beards, the variety of costumes, the delight expressed by the pupils, and the enlivening airs of the music, altogether made the *fête* a most attractive one."

firmness, his winning eloquence, have strengthened a feeble, knit together a scattered, Church among the colonists; and the frontier of Christianity has been pushed forward by his commencement of three Missions,—not the hasty sending forth of three isolated individuals, but the deliberate settlement of three associated bands of Missionary labourers—at central spots in the midst of heathen Kaffraria. These are the monuments of Bishop Armstrong's episcopate. How he worked for them is well known. No person who reads the Bishop's last letter, and his Chaplain's narrative, so touchingly brought together in the Annual Report of the *Society for the Propagation of the Gospel,* can resist the conviction that, whatever name physicians may give to his disease, it was simply the calm and conscious exhaustion of mind and body in the service of his heavenly Master, which brought Bishop Armstrong to an early grave. How characteristic were his thoughts when he returned from his last fatiguing visitation to lie down on his death-bed! "We have cause for the deepest thankfulness to God, who has blest us so wonderfully during the past year.... I am learning day by day the vastness of the work committed to us, and the need of immediate and still greater efforts. The whole country is open to us, without any jars or clashing.... I long for a great work." But God has called His servant to rest, and to leave that work of love to other labourers.

The Bishop was born at Bishopswearmouth, in 1813; graduated in 1836; was consecrated on St. Andrew's Day, 1853; and arrived in Grahamstown on Oct. 26th, 1854. He died on May 16th.

Our readers are doubtless aware that it has transpired that the Bishop's widow and five children are left in narrow circumstances. A subscription has been opened with the view of making some provision for the education of the children.

## Correspondence, Documents, &c.

### VISIT TO CONSTANTINOPLE DURING RAMAZAN.

The sun was already set when we tripped (as need requires) into the rocking caïque which was to shoot us to Stamboul. Below us, the waters of the Golden Horn shone like a burnished mirror; above and around, the network of masts and rigging stood out blackly pencilled on the silver-gilt evening sky, whilst many a lamp, set in its bracelet of fire, beamed faintly from each shapely minaret: water as well as air seemed in a flame, as every pulse of the oar struck out a phosphoric flash, and showered tears of light while we skimmed the gleaming surface; and the mosques' dazzling necklaces showed larger and brighter in the fast-falling darkness.

But alas! no sooner had we left these magic waves than romance yielded to reality. Light waved in mid air, and danced and sparkled in the waters; but no utilitarian gas-lamp proffered its homely aid up the pitch-dark streets, which yawned with a thickening gloom. Could we have borrowed but one from the myriads of lamps which hung far away on the muezzins' gallery, or like strung beads filled their several parts in sacred sentence or warlike emblem; or had we, as the law directs, carried each his own guide in paper or linen (suggestive of Longacre tape-worms), we should not have stumbled so painfully among dogs alive and dead, and over such a pavement of rats and cats, as is wont to cushion the foot of a wanderer in these venerable streets. Still we hasten, like two good Mussulmauns, to obey the call of the muezzin—"Come, men, come; all the world's bad." But stay! a strange glare of lamps bursts upon us; a pompous carriage, escorted by horsemen, at once jolts and hides a Pasha; then a blacker darkness follows his retinue. For awhile we linger among groups which are quaffing smoke, coffee, and cold water, and soon press on to the At-meidán, the hippodrome of old.

Here, the beaded bands of lights, which had drawn our gaze from afar, blaze above our heads, peeping in and out of the boughs of cypress trees, which within the sacred precincts sway to and fro; below, a blue light, dim as a glow-worm, discovers a Saracenic cloister. The chant is begun; we enter the Mosque of the Sultan Ahmet, having put off our "shoes from off our feet." Not venturing to pass beneath the central dome, we content ourselves with gazing up from a modest corner at its broad span, within which is gathered the light of countless lamps. Now we listen to the plaintive chant as it swells and sinks; now the grave worshippers bow together; together rise, and again prostrate themselves on the pavement, regardless of the frolicsome children that sport around their unbroken rows like butterflies about strawberry beds. But there is little time for contemplation; the "infidels," though they sheltered themselves almost within the black shadows of that deep arcade, have been espied: we must go, in spite of the eloquence of my companion, who, by a rhetorical mention of "dogs" and "courtesy," had the evening before prevailed over even Mahometan prejudice.

Accordingly, we take our leave with our shoes, and are soon striving to decipher the strange devices which bridge the space between minaret and minaret; here hangs, as we fancy, a key—the symbol of Islam; there a mortar is perseveringly and noiselessly issuing a shell, which seems to contemplate a castle that consistently holds its ground. On this side and on that ciphers float, and sentences from the Koran run, though backwards, as we of the Western world would think, who feel more at home with their broken image, which glimmers in the bedizened surface of the Golden Horn. Now we might imagine ourselves to be in the garden with Aladdin,—stars above and stars below; lamps in the mosques, lanterns in our hands; yet the waters look dark and deep (for the moon is not up), except where a plash and phosphoric gleam betray the substance of a passing

shadow. Again we skim the smooth surface of the estuary; distant minarets wink from Stamboul and Scutari; a mountain bagpipe awakes the northern sympathies of my companion, while it shakes the frames of rude dancers on a deck hard by. We reach Topaneh Wharf. I land alone, and am soon threading the crowds which turn night into day, as they fringe the coffee-houses, or group themselves around the stands, where tinkling glasses invite them to lemonade or sherbet; and so, amid musical glasses, and pipes musical and unmusical, and unallured by that winding, quivering, wavering, nasal trail of sound, which appears to be essential to all vocal melody, ecclesiastical or social, in the East, I step out into solitude and silence, and stumble up home again. C. G. C.

July 16, 1856.

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## MISSIONS IN MADRAS.—No. IX.

### Cuddapah.

We are permitted to publish the following letter (dated 19th Sept. 1855) from the Rev. J. Clay, Missionary of the *Society for the Propagation of the Gospel* at Cuddapah, in the Telugu country, in the Diocese of Madras. It contains a record of the first impressions of a young and able Missionary, placed at a Station of no common difficulty.

"It is now three months since I took charge of the Mutialpand Cuddapah Mission, during which time I visited all my villages twice, and some, which are within three miles of Mutialpand, several times. I have also made one Missionary tour as far as Cumbum, from which I returned on Wednesday the 3d Sept., after an absence of a little more than three weeks. From the time I entered upon my Mission duties, I have had it in view to furnish the Committee with a full statement of the history and condition of the several Stations under my charge, the character of the people amongst whom we are labouring, and my impressions of the prospects of the Missionary work in this district. I have delayed doing so hitherto, as I was anxious first to become acquainted with the character of our people, by frequent intercourse with them, and to ascertain how far the heathen of the district are in general disposed towards Christianity. Of the former I can speak with some degree of confidence. As regards the latter, I must at present content myself with general remarks, as I have not yet had sufficient opportunities of forming an opinion. I shall endeavour to present the Committee with as truthful a picture as I can of our Mission. It has its bright and its dark side; and both will be exhibited. I am anxious that the Committee should at the outset have a correct knowledge of the state of the Mission, with all its difficulties and shortcomings, so that they may be able to sympathise with me in my labours.

To prevent confusion, I shall reduce all I have to say under several distinct heads.

I. THE HISTORY OF THE MISSION.—The Cuddapah Mission of the Church of England originated with a few families of Christians, who seceded from the *London Missionary Society* in 1842, at a time when the affairs of that Mission were in a very unsettled state, in consequence of its minister, the Rev. W. Howell, having joined the Church of England. Shortly after this, the Rev. W. Whitford, while passing through Cuddapah, on his way from Bellary to Madras, hearing that the native Christians were left without a minister, and that there was no likelihood of any one being appointed by the *London Missionary Society* to the charge, assembled them, and invited them to join the Church of England. They did not respond to the invitation. After Mr. Whitford, the Rev. H. Taylor passed through Cuddapah, and made the same proposal to them, promising at the same time to use his influence with the Bishop to appoint Mr. Howell as their Missionary. They one and all embraced the proposal. But subsequently, in consequence of the immoral conduct of one of the Catechists, the people became divided; and when Mr. E. Porter, the present Missionary of Cuddapah, was sent by the *London Missionary Society* to investigate into the affairs of the Mission, the majority of the people adhered to the Dissenters, and eighteen families joined the Church of England. Mr. Howell, then stationed at Vullaveram, assisted the people both by money and advice. Mr. Whitford also interested himself in their behalf; purchased ground, on which he built them houses, and supported their Catechists and Schoolmasters.

In 1849, Cuddapah was taken up by the *Madras Diocesan Additional Clergy Society*, and the Rev. U. Davies was appointed as the English pastor. Mr. Davies took charge of the Mission also, established schools in Cuddapah, and sent out Catechists to preach to the heathen in the neighbouring villages.

The first opening for the Gospel was made in Rudruveram. Mr. Davies, having been informed that some people here were anxious to embrace Christianity, sent his Catechists to examine into the matter, and to instruct the people. In July, 1852, Mr. Davies visited this village and baptized thirty souls. Shortly after this, the people of Jumbledini came forward to receive Christian instruction. When the Catechists were sent to them, the caste-people instigated the chucklers to assault them, and they were obliged to leave the village; nor could they enter Angeim till they had obtained the protection of the collector. Mr. Davies visited Jumbledini, and baptized eighty souls, in September, 1853. In the following month, the Mutialpand people applied to be instructed in Christianity, and they were followed by the people of Godaganoor and Muddhoor. In December, 1853, Mr. Davies visited all these villages; and on this occasion he was maltreated and violently driven out by the people of two neighbouring villages. This was owing to the malice of the Reddies and Kurmuns of these villages, who began to view with suspicion and alarm this movement in favour of Christianity on the part of the lower classes. Mr. Davies made another tour of the villages in January, 1854, just before leaving for the Shevaroys.

I succeeded Mr. Davies in March of the same year, and made my first tour of the villages, accompanied by Catechist Alfred; when, having had an attack of fever, I was obliged to return after visiting only some of the Stations. I made a second tour in January last, accompanied by Mr. Spencer. On this occasion I had the happiness of baptizing fifty souls in Mutialpand, and twenty-four in Muddhoor. A journal of this tour was kept by Mr. Spencer, forwarded by me to the Committee, and published by them in the last Annual Report. On my return from the hills in April last, whither I had gone to be admitted into Priest's Orders, I was accompanied by Mr. Higgins, who was appointed by the Committee as Assistant-Catechist in the Mission.

In June my engagement with the M. D. A. C. Society ceased. I then entered upon the exclusive charge of the Mission, and the whole establishment was removed to Mutialpand, which had been fixed upon as the head-quarters of the Mission. Since then two other villages have been received into our communion—Beenpand and Barchumpully.

II. Character and Condition of the People.—All our Christians and Catechumens belong to the lowest class of natives, called here Malas, and corresponding to the Pariahs of the Tamil country. They are extremely ignorant, and more degraded than the people of the same station of life in the south, though they are not so wretchedly poor. Most of them hold Maniam lands as a remuneration for services which they are required to perform for the Circar as Yettis and Buntroths; but these lands are generally rented out. In addition to this, the women and children spin, and the men weave. But for their excessive laziness and improvidence they need not be in want. They are by no means a tractable class. Obstinacy and perverseness, the offspring of ignorance, are their characteristics; and in dealing with them, much patience and tact are required.

From my knowledge of the character of the people, I am led to believe that the movement towards Christianity in all our villages was originally on the part of two or three of the headmen. In each village the Malas are generally divided into clans, and each clan has a headman, who exercises a certain degree of authority over the rest. When these headmen are favourably disposed to Christianity, and propose to place themselves under instruction, all the rest follow like so many sheep, ignorant of the step they are about to take. I believe that not more than two or three in each village originally embraced Christianity from any conviction of its truth, or appreciation of the benefit it confers. Hence, the case here is not of individuals in different villages receiving the Gospel at different times, but of a whole village, or part of a village, coming over at once. After they have been received comes the laborious and painful task of separating the wheat from the chaff—of cutting off from our communion all who are notoriously profligate, and manifestly indifferent to the duties of religion, and who evince no desire to amend. So that, after six months or a year, the list of Catechumens is often reduced to

half its original number. And this is one reason for prolonging the term of probation for baptism. One great evil attending this system of embracing Christianity is that, while they are under instruction, should any of the headmen become disaffected, he draws away his people after him; and any of them who has the courage to stand firm to his profession, does it at the risk of his peace and quiet.

III. DUTIES.—In each village Prayers are conducted morning and evening: at the principal Station by myself when present, and by one of my Assistants in my absence; in the other villages, by the native agents in charge. The Catechist or Schoolmaster in charge of a village is also engaged during the day in teaching the school-children and instructing the Catechumens. Twice a week they go to the adjacent villages to preach to the heathen; and they keep a journal, which they read to me once a month when they come to receive their salary.

I regret very much that our native agents are not more efficient. Some of them, I am sorry to say, are scarcely qualified to teach others. When our buildings are completed, and I am able to reduce things to proper order, I hope to adopt the plan prevalent in Tanjore and Tinnevelly, of regularly instructing my Catechists and Schoolmasters. I shall now speak more particularly of the duties in Mutialpand.

At the Daily Prayers only a portion of the Liturgy is read, as the whole is not yet translated; and because, were we to follow the Book of Common Prayer throughout, the people would soon become wearied. At Morning Prayers a portion of the Gospels is read and expounded. At Evening Prayers the people are instructed in the Catechism. On Sundays we have one full Service in the forenoon; when, besides the Mutialpand people, Christians and Catechumens from two neighbouring villages, within three miles of this, attend. In the Sunday morning exposition I have often felt encouraged by the interest evinced by the people. To the best of their ability, they answer with readiness the questions proposed in the course of the Sermon, which is generally on a miracle or parable of our Lord; and I myself have often been more deeply impressed with the graphic simplicity with which the most sublime truths are taught in the Gospel narratives. We may all learn, even in instructing the most ignorant; for the very endeavour to bring the truths of revelation down to the level of their capacity opens up beauties we never discovered before. At two in the afternoon we are engaged in the Sunday-school, and this is always a delightful occupation. Besides the children of the boarding-school, who are instructed in the Church Catechism in English, all the children in the village form a second class, and are taught a verse from the Bible. A third class consists of young men, ten in number, who, being engaged the whole week in obtaining their livelihood, take this opportunity of learning to read. A fourth class consists of young women, married and unmarried, twelve in number: they are taught a portion of Scripture, which is afterwards explained to them. They have just finished Solomon's description of the excellent wife, contained in the last chapter of Proverbs. I first intended that they

should only commit to memory portions of Scripture and some hymns; but they themselves last Sunday requested to be taught the Telugu Alphabet, like the men. I feel great interest in these two classes of adults; and one of my chief delights on Sundays is to watch the young men labouring to conquer the difficulties of A B C, and to listen to the women repeating their verses after their teachers. Sunday-school closes at four, and the labours of the day are concluded by a short Service at night.

I cannot conclude this account of my duties without a notice of the valuable assistance rendered me by Messrs. Spencer and Higgins, who have their heart in the work, and fulfil it with cheerfulness and zeal. Mr. Spencer is at present principally occupied in superintending the building of our bungalow, which I fear will not be completed before six weeks or two months yet. We have experienced much difficulty in procuring workmen; and considerable damage was done to the walls of the bungalow by a heavy shower of rain three weeks ago, when a part of the roof was uncovered. Mr. Higgins gives most of his time to the school, and is assisted by a native master. The number of children in daily attendance is thirty-two; of these seventeen belong to the boarding-school, and the rest are our children from the village. They are all making satisfactory progress in their studies, and their conduct is exemplary. The two elder lads will, I trust, prove valuable assistants in the Mission after two or three years; and I intend soon to commence training them to this especial object. I am happy to say, that in addition to the ten boys supported by the Committee in the boarding-school, I am able, through the assistance of kind friends in the Cuddapah district, to provide for ten more. There are now three vacancies, which I shall fill up in time by the most promising boys from our other village schools.

IV. Stations.—1. *Mutialpand*, forty-five miles north of Cuddapah. This is the head-quarters of the Mission. All the Malas of this village, amounting to 222, placed themselves under Christian instruction in December, 1853. When I visited them in January, 1855, I baptized fourteen families, consisting of fifty souls. Since we have taken up our residence here, we have been obliged to put out several Catechumens, who were living in sin, and who, after repeated exhortations, persisted in their evil course. Others, again, seceded because they were disappointed in the worldly advantages which they anticipated from joining the 'gentleman's religion,' as some of them call Christianity. Our present number is 127, including baptized and Catechumens. Of these I fear several rank themselves on our side, that they may secure being employed as Coolies. I have done my utmost to explain to them that their employment as Coolies in no way depends upon their attendance at prayers; and though they disavow all secular motives, yet we have had painful proof that with some of them mammon is the only constraining motive. When the buildings are finished, I shall not be surprised if several quietly go out from among us.

I cannot speak favourably of the Mutialpand people as a whole;

still, I should be doing them great injustice were I to make no exceptions. There are some who, I am happy to say, give evidence of a change of life, and who, amid their many ignorances and infirmities, evince an earnest desire to please God. They are regular in their attendance at Prayers, devout and submissive. Such instances, though they be few, afford us much encouragement, and incite us to patient labour and to more earnest application to God, who alone can turn the hearts of men.

2. *Cuddapah.*—After Mr. Davies' return to Cuddapah, he undertook the charge of the Telugu congregation there; but since his removal to the Shenaroys, that charge has devolved upon me, and Cuddapah is now an out-station of Mutialpand. The people here are, as may be expected, far in advance of all our other Christians in the district in religious information; and their conduct, with two or three exceptions, is exemplary. The number of baptized is fifty-seven, and Catechumens, six.

We have here a very promising class of girls, who are somewhat advanced in English and Telugu, having been taught chiefly by Mrs. Davies. I regret very much that I cannot make the same provision for them as for the boys. I am obliged to leave them under the charge of a native mistress, who knows but little herself. Mr. Elliot, the Sessions Judge, who interests himself greatly in our Missions, very kindly takes their lessons three times a-week. I wish very much it were possible to have a female boarding-school for our Mission, under proper superintendence; so that, as our boys grow up and go out, they may be able to find suitable wives amongst their own people, and not be obliged to go and seek for them amongst strangers.

At the Cantonment there is a day-school for boys, principally attended by the children of the Sepoys of the regiment.

3. *Rudenserum*, fifteen miles north of Mutialpand. This was the first out-station occupied by Mr. Davies. Thirty persons were baptized by him here in 1853, of whom five died last year of cholera. The number of Catechumens is four. There are only six children in the school. With the exception of one man, and he the one who took the lead in embracing Christianity, the people are quiet and orderly.

4. *Jumbledini*, twelve miles north of Mutialpand. The truth has had to contend with much opposition in this village. From the time the Malas first evinced a desire to join us, they have been sorely persecuted by the heathen, and oppressed by the native officials of the village. The same spirit of enmity and violence still rages; and I have had to solicit the protection of the Collector on behalf of the Christians of this village, against the unjust exactions and severities of the Reddies and Kurmuns. Eighty souls were baptized here by Mr. Davies. Last year ten died of cholera. There are eight Catechumens. The school-children number ten. The opposition of the native officials at first created disaffection amongst the people. The faith of some began to waver. Two were suspected of treacherously allying themselves with their enemies. I am, however, happy to say, that

these disaffections are now allayed, and the people seem more firm in their adherence to Christianity.

5. *Muddhoor*, three miles south-west of Mutialpand. Originally 100 people placed themselves under instruction in this village. Many have since withdrawn, from fear of the heathen and native officials, who gave them great annoyance. Last January I baptized twenty-four souls here; and there are twelve Catechumens. I feel more satisfaction in the Muddhoor Christians than in any others in the district. They are orderly in their conduct, clean and tidy in appearance, regular at Prayers, obedient and kindly-affectioned one to another. Being near Mutialpand, I frequently ride over of a morning and have Prayers with them; and I believe my visits are always looked forward to with great pleasure. We have no schoolroom in this village. The children are taught, and Prayers are conducted daily, in the open air. I have obtained the grant of a piece of land from the Collector, and hope to be able to give the people a prayer-house soon.

6. *Godaganoor*, two miles south-east of Mutialpand. In 1853, eighty people were received as Catechumens. When I visited them in June, 1854, only forty presented themselves. The rest had seceded, from fear of the Reddy, who annoyed them in a variety of ways. This number was reduced to ten in December. Only three families stood firm. Early in this year, having obtained some land for a school-room, I sent the head Catechist to superintend the building of it. The Reddy, not content with having secretly sown disaffection before, now openly opposed the work. I complained to the Collector, who suspended him. Since then, some of the seceders have come back, and the Catechumens here number thirty-two. I am, however, not satisfied with these people. With the exception of two or three, they do not evince any earnestness in religious matters. They seem to me to be cold and indifferent. The number of children in the school is six.

7. *Beenpand*, twenty miles north of Cuddapah. This village has been frequently visited by our Catechists and Schoolmasters, on their way to and from Cuddapah. Early in July last I received a letter from the headmen of the Malas of the village, expressing a desire to become Christians, and requesting me to take them under instruction. I accordingly visited them on the 6th of that month, explained to them the nature of Christianity, and exhorted them to renounce all idolatrous and unclean practices. I then prayed with them, and placed a master in charge. They seemed to me to be in earnest, and free from secular motives. I have since visited them twice, and am pleased with what I have seen of them. The master, also, speaks favourably of them. The number of Catechumens is fifty-two; of school-children fifteen.

8. *Bachampully*, about a mile from the Cuddapah Cantonment. When I went to Cuddapah on the 24th of July last, to take charge of the Native Congregation from Mr. Davies, the Malas of this village applied to be received into our communion. I had more than once

been informed, before leaving Cuddapah, by one of the Catechists who used to visit them, that they were favourably disposed. After examining them a little as to their motives, and exhorting them to lay aside all filthiness of conversation, I appointed the cantonment-master to attend to them; I have not since heard anything definite about them. Before I left Cuddapah, the master had collected together twelve children to be instructed.

V. THE HEATHEN.—In my visits to the villages, I avail myself of every opportunity of addressing the higher classes of natives on Christianity, and of distributing tracts amongst such as can read, who are comparatively few in number in this district. They have always listened to me with respectful attention, and are more ready to acquiesce in all I say, without demur, than to raise objections. My Missionary tour as far as Cumbum, which I undertook last month, did not prove so successful as I anticipated. The season was unfavourable. Frequent showers of rain during the journey prevented me from going about amongst the people as much as I wished. The caste-people, however, avoid us as much as possible, because of our connexion with the Malas, which proves a great stumbling-block to our intercourse with them. On more than one occasion, they expressed their willingness to join me, if I would only abandon the Malas, and devote myself exclusively to them as their Guru. But as such conduct would prejudice the great principles of the Gospel—St. Paul's rule of becoming all things to all men, that so he might win some—could not be carried out here. So strong is this prejudice, that the caste-people of Mutialpand will not be persuaded to send their children to be taught in our school. More than this, when I offered to establish a school exclusively for their own children in their part of the village, they would not accept it, unless I also agreed to appoint a Brahmin schoolmaster. These foolish prejudices will, I trust, wear away in time; and as the people become better acquainted with us, I hope to have readier access to them.

Often am I led to doubt the possibility of these people—fettered as they are by their caste-prejudices, and indifferent as they generally are to all religious considerations—being induced to sacrifice all for the Truth's sake. And justly might such doubts be entertained if the work in which we are engaged were only man's work. "With God all things are possible." His glory is involved in the issue; and His declaration is, "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted on the earth."

May God grant us more simplicity of faith, more fervency of love and more earnestness of purpose in doing His work!

## RE-MARRIAGE OF HINDU WIDOWS.

[We are indebted to a valued correspondent in India for the following notice of a controversy which has recently sprung up there.]

THE Hindu community of Calcutta has been agitated during the last eighteen months by a controversy of the highest social importance; the point at issue being, whether the Re-marriage of Widows be inconsistent with the national code of religion and morals, or not.

A bill for *enabling* Widows to re-marry has passed its Second Reading in the Supreme Legislative Council: but, if it should become law, it is still only *permissive;*—the opinion of the native community must be influenced, before any will be so bold as to take advantage of the liberty offered to them.

At this crisis, a pamphlet has appeared by the Principal of the Government College, Ishwar Chundre Vidyaságur, maintaining that the Shastras do *not* forbid the re-marriage of Widows. His argument is curiously characteristic of the present decrepit state of High Brahminical Hinduism; and we think our readers will not be sorry to have an abstract of it.

"Many Hindus," he says, "are now thoroughly convinced of the pernicious consequences arising from the practice of prohibiting the Marriage of Widows. Many are already prepared to give their widowed daughters, sisters, and other relations in marriage; and those who dare not go so far, acknowledge it to be most desirable that this should be done.....

"In entering upon this inquiry, we should first of all consider that since the marriage of widows is a custom which has not prevailed among the Hindus for many ages, in seeking to give our widows in marriage we propose an innovation, and are bound to show that the custom is a proper one.—But how is this to be done? By reasoning alone? No! for it will not be admitted by our countrymen that *mere* reasoning is applicable to such subjects. The custom must have the sanction of the Shastras; for in matters like this the Shastras are the paramount authority among Hindus, and such acts only as are conformable to them are deemed proper."

The Pundit undertakes in a very earnest way, and with a solemn protest of his own conscientious conviction on the point, to prove that no Hindu need fear lest he should violate any of the Shastras, if he should marry a widow. He has, however, no easy task. The *practice* of a nation who are the slaves of precedent, and an almost universal opinion that MANU, the highest of the *Smritis*, is against him, will require all his vigour to be put forth.

His fundamental argument, to which he clings with the utmost tenacity of grasp throughout his pamphlet, is, that the provisions of Manu (whether prohibitory of the Re-marriage of Widows, or not) are, *in any case*, not the standard of the present Yuga, or World-Age. The very first Chapter of Manu himself will prove this:—

"Human power, decreasing in successive Yugas, the Dharmas (moral and religious duties) of the Satya Yuga are one thing, those of the Treta another; the Dharmas of the Duapara are one thing, those of the Kali another."

Now, continues the Pundit, it is admitted that we of the *Kali* Yug "having immeasurably fallen off in our physical and moral strength"

(mali homines atque pusilli) are unable to live up to the standard of the *Satya*. Manu legislated for *that* Yug, as Gotama did for the next, and Sankha and Likhita for the one preceding our own; but *our* legislator is Parásara. The opening of the Parásara Sanhita puts this beyond all doubt: for there the great Vyasadeva is represented as saying to his father the Rishi Parásara:

"All the Dharmas originated in the Satya Yug, all of them have expired in the Kali Yug. Declare, therefore, some of the common Dharmas of the four castes."

Parásara complied; and this was the origin of the Parásara Sanhita, the great authority of the Kali Yug.

Now this Sanhita says expressly:—

"On receiving no tidings of a husband, *on his decease*, on his turning ascetic, on his impotence or degradation;—under any of these five calamities it is canonical for women to take another husband. That woman, who, on the decease of her husband, observes the *Brahmacharya* (life of austerity), attains heaven after death. She who burns herself with her deceased husband, resides in heaven for as many Kalas, or thousands of years, as there are hairs on the human body, or thirty-five millions."

Here, says Ishwar Chundre, are three courses left open to the widow by Hindu law. But the last (sutte) has been abolished "by order of the ruling authorities;" the second—a life of religious austerity—"has become extremely difficult in the Kali Yuga;" and, therefore, "the Philanthropic" Parásara placed Re-marriage first in order.

So far all is clear. But the Pundit's opponents urge the authority of other Shastras—the Vrihannaradiya and Aditya Puranas:—which belong undoubtedly to the Kali Yug. The Pundit meets them, *first*, with a denial of the fact that the passages in these Purans do militate against his view: and, secondly, by reminding them that, if the Purans were really against him, they cannot weigh against the Sacred authority of a Sanhita.

"The Auspicious Vedavyasa has settled this point: 'When the Smriti and the Purana contradict each other, the Smriti is the superior authority.'"

This is the chief thread of the argument. The Pundit enters into a variety of subordinate objections, which are too intricate for these pages. He generally comes off victor; though in two or three minor instances it appears to us that he has been obliged to *finesse* unconscionably in his attempts to make conflicting authorities harmonize.

We need only notice how he deals with the final objection; "Whatever the Shastras say, the marriage of widows is contrary to approved custom." He replies, "Custom is our guide only where the Shastras are silent. Here they are not so." He then leaves his astute *punditry* and gives vent to his feelings as a man. It is worth while to reprint some of his concluding remarks. He says:—

"Every one, having only the senses of sight and hearing, must acknowledge how intolerable are the hardships of our widows, especially of those who have the misfortune to lose their husbands at an early age; and how baneful to society are the effects of the custom which excludes them from the privilege of marrying again. Reader! I beseech you to think seriously for a while upon the subject, and then to say whether we should continue slaves to such a custom, regardless of the

precepts of our Shastras; or should we throw off the yoke, and resting on those holy sanctions, introduce among ourselves the marriage of widows, and thus relieve those unfortunate creatures from their miseries? While forming your decision, you should bear in mind that the customs of our country are not immutable in their nature. No one can assert that they have never undergone any change. On the contrary, the present inhabitants of India would appear to be altogether a different race, were you to compare some of their customs with those that prevailed in days of old amongst their ancestors. One instance will suffice to illustrate the truth of this statement. It was considered a heinous offence in a Sudra, if, in ancient times, he dared to be seated on the same carpet or mat with a Brahmana; but the Brahmanas of these days, like menial servants, content themselves with sitting on the carpet or mat, while the Sudra occupies a raised seat above them.

In this case an innovation has been introduced, not because society needed it, but because it suited the convenience or caprice of individuals. *But here you have a positive evil—an evil of a magnitude passing our imagination to conceive.* Will you now refuse to do anything for the removal of this awful evil, because you are terrified at this word 'custom?' O what a miserable state of things is this! Custom is the supreme ruler in this country: Custom is the supreme instructor: The rule of custom is the paramount rule: The precept of custom is the paramount precept.

What a mighty influence is thine, O custom! Inexpressible in words! With what absolute sway dost thou rule over thy votaries! Thou hast trampled upon the Shastras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil! Such is thy influence that what is no way conformable to the Shastras is held in esteem, and what is consonant to them is set at open defiance. Through thy influence, men lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous, and enjoy all the privileges of society, only because they adhere to mere forms: while those truly virtuous and of unblemished conduct, if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

How miserable is the present state of India! It was once known to nations as the land of virtue. But the blood dries up to think that it is now looked upon as the land of depravity, and that from the conduct of its present race of people. From a view of its present degradation it is vain to look for a speedy reformation.

Countrymen! how long will you suffer yourselves to be led away by illusions? Open your eyes for once and see that India, once the land of virtue, is being overflooded with the stream of adultery and fœticide. The degradation to which you have sunk is sadly low. Dip into the spirit of your Shastras, follow its dictates, and you shall be able to remove the foul blot from the face of your country. But unfortunately you are so much under the domination of long established prejudice, so slavishly attached to custom, and the usages and forms of society, that I am afraid you will not soon be able to assert your dignity and follow the path of rectitude. Habit has so darkened your intellect and blunted your feelings, that it is impossible for you to have compassion for your helpless widows. When, led away by the impulse of passion, they violate the vow of widowhood, you are willing to connive at their conduct. Losing all sense of honour and religion, and from apprehensions of mere exposure in society, you are willing to help in the work of fœticide. But what a wonder of wonders! You are not willing to follow the dictates of your Shastras, to give them in marriage again, and thus to relieve them from their intolerable sufferings, and yourselves from miseries, crimes, and vices. You perhaps imagine that with the loss of their husbands, your females lose their nature as human beings, and are subject no longer to the influence of passions. But what instances occur at every step to show how sadly you are mistaken. Alas! what fruits of poison you are gathering from the tree of life, from moral turpitude and a sad want of reflection. How greatly is this to be deplored! Where *men* are void of pity and compassion, of a perception of right and wrong, of good and evil, and where *men* consider the observance of mere forms as the highest of duties and the greatest of virtues, in such a country would that women were never born.

Woman! in India thy lot is cast in misery."

## LUTHERANISM AND THE EVANGELICAL ALLIANCE.

THROUGH the kindness of a friend, we are allowed to print the following extract from a letter (dated July 22) of a Lutheran Minister in North Germany to an English Clergyman. It shows the practical working of the Lutheran Church in a light which will be new to many of our readers :—

"It is a very joyful thing that, in spite of all the infidelity Germany is known for, there is still a great deal of Christianity pr e vl-ing in our town. There are about 2,000 souls belonging to my congregation, and about 800 of them go to church every Sunday. I am sure you would be pleased by seeing and hearing one of our Services. For we are rather a stiff Lutheran country, and the old and beautiful forms of the Lutheran liturgy have been preserved. So you would hear the whole Communion Service *sung* by the Priest (to take the word of the Common Prayer-book), and answered by the people. The singing of the congregation is very fine ; and the hymns as well as the parts of the Liturgy resound beautifully from the high-arched roof of the old Gothic building.

I am sure you would be delighted to hear, in German, the singing of 'Lift up your hearts,' and the answering of 'We lift them up to the Lord ;' and so on till after the Priest's singing of the Prefatio, 'It is very meet, right,' the whole congregation, accompanied by the organ, joins in 'Holy, holy, holy, Lord God of hosts!' But one cannot describe the singing in a letter, therefore, I most heartily invite you and Mrs. —— when coming to North Germany again, to spend a quiet Sunday at my house. I hope you would not make an outcry about Puseyism, or Popery, or such a thing in a Protestant church; as many of my English friends would.

But now I come to the more direct reason why I address you in this letter. The leaders of the Evangelical Alliance in London have asked our King to have their anniversary at Berlin, and they have been invited for next year. I am afraid that the whole result of this meeting will be to make a universal assault upon the rest of the High-Churchism of our Lutheran Church ; and, after having destroyed the hedges of the vineyard of our Lord in our country (Ps. lxxx.), to let all sectarians creep into it ; and these sectarians will, as we know by experience, not go out to seek those who are in the streets and lanes, those who are on the highways and at the hedges, but will trouble the consciences of those who have been shown the way of salvation, and have begun to walk in it.

I am afraid I am not mistaken in these apprehensions. Is it not the first principle of the Evangelical Alliance to fight against Popery, either naked or in the shape of Puseyism, or other —isms? Is not Lutheranism, in the eyes of these Evangelical-Alliance men, the very same thing ? Is it not Puseyism still, to hold the real presence of our Lord in the Holy Eucharist, or to hold Baptismal regeneration ? Is it not Puseyism to stand upon the ground of this Church of Christ, which

has been upon our earth these eighteen centuries? Thus, many a conscience will be troubled by this talk, especially as nobody as yet has heard such Evangelical-Alliance speeches in our country.

So, I doubt not that one of the chief purposes of this intended Meeting is to make appear the tenets of the Baptists in a rosy light, and to attract people's hearts to this most favourite form of Sectarianism of our days.

I should like to have an English opinion about this matter. What do you think to be the true character of this Evangelical Alliance? There must be something hidden in it; for I think it impossible to have met and to meet for no other purpose than to make speeches about Popery, Puseyism, Spiritual Fetters, Slavery, &c. &c., and to earn applauses in Exeter Hall. Do you not think the whole Evangelical Alliance, in the hands of the different Dissenting bodies, and chiefly of the Baptists, is promoting their opinions under the mask of alliance of all Christians? And are there no proofs to be found for this opinion? It might be very interesting to know the number of Church-members and of Dissenters joined to the Evangelical Alliance.

There is still another thing I want to ask you. This Evangelical Alliance makes a fearful noise, and cries so loudly, that people do think the universal opinion of all English Christians is in favour of them. I know it is not. But I should like to hear from you, what is the general opinion about it with CHURCH-MEMBERS. I think that all those who are High-Church are decidedly *against* it, and that even members of the Evangelical party are not decidedly *for it*."

We venture to contribute thus much towards an answer to the writer's question, touching the "Evangelical Alliance." We have not a list of its members to refer to; but we believe, that out of 18,000 English Clergymen not eighteen have joined it. Not one of our Bishops has allowed his name to be connected with it. Perhaps the first thought which occurs to English clergymen about it is the same which was once expressed by a Bishop, whose theological views would lead him to regard it in the most favourable light possible:—"How can I enter upon a religious alliance with men with whom I cannot partake of the Lord's Supper?"

We would ourselves submit one question to our readers:—Is it not a sore scandal, that a body constituted as the Evangelical Alliance is should be in a position to pass itself off on the Continent as the representative of the Christianity of England?

A wise statesman, who watched the dawn of the French Revolution, was fond of saying,—"When foes conspire, it is time for friends to combine." How long shall the Church of England continue to have no voice which can be heard distinctly by Continental Christians? How long shall our Chaplains on the Continent continue to be simply congregational ministers?

## EMANCIPATION OF THE SCOTTISH EPISCOPAL CLERGY.

THE injurious disabilities under which Scottish Clergymen are now placed, were brought before the House of Commons on July 26th. Government has resolved to discontinue the small pecuniary aid which Scottish Clergymen receive from the public purse; and this resolution is felt by all parties as an additional reason (if any were wanted) for the repeal of the obnoxious restrictions. It is a matter which must not be lost sight of. We are glad to place the debate on record by printing it at length; and we hope that, in the early part of next Session, a bill will be introduced for the redress of the acknowledged grievance.

"Mr. GLADSTONE rose, pursuant to notice, to call the attention of the House to the recent announcement, by her Majesty's Government, of their intention to discontinue an allowance heretofore made to the Bishops of the Episcopal Communion in Scotland, and to the legal disabilities, not applicable to the Ministers of any other religious denomination in this country, to which the said Bishops and their Clergy were subjected, in common with the Episcopal Clergy of the United States of America; and to move for copies or extracts of any correspondence relating to the subject. At that period of the session he would not enter into any detailed discussion upon this subject, but he was desirous briefly to make known to the House a very extraordinary state of facts, which, in his opinion, obviously called for the intervention of the Legislature. The case of the Scotch Episcopal Church was rather a peculiar one. It was, in the three kingdoms, the only wreck of what was once a national establishment, which practised and adhered to the Reformed religion. On account of its political connexion with the fortunes of the Stuarts, it was during the last century subjected to the operation of proscriptive laws, more severe and more effective than any other laws of a similar character which were at that time in operation. The peculiarity of those laws was that they did not touch the laity of the communion, but struck at once at its organized body of officers, and were directed positively and absolutely against their officiating to anything which could be called a congregation. Their doing so was prohibited under penalties, beginning with fine and imprisonment, and ending with transportation. Towards the close of the last century, and shortly before the beginning of the revolutionary war, Mr. Pitt introduced into Parliament a measure for the repeal of these laws. Lord Thurlow, who was the Lord Chancellor, had never heard of Scottish Bishops; he regarded them as specimens of a bygone race, which had been disinterred from beneath the soil, and was very apprehensive of the consequences of reviving this antiquated species, and calling it back to the world of animated life. He, therefore, procured the insertion in this Act of Parliament of a clause which provided that, although these persons might exercise their offices according to their consciences in Scotland, under no circumstances should they officiate in England. This legis-

lation was of the most absurd character, because Ireland was not included, and might, if there had been any disposition to occupy it, have been overrun with Scottish Bishops and Clergy. Since that time the Sovereigns of the House of Hanover had felt that these Bishops of the Episcopal Communion in Scotland, representing something of an historical religion, and being freed from all imputation of disloyalty, were entitled to certain marks of royal consideration. These had been bestowed upon them at various times, and by various sovereigns, particularly by George IV., who, when he visited Scotland, about the year 1822, gave them a substantial mark of his favour in the shape of a small Treasury-grant, the amount of which was at first 1,200*l.* every two years, but which was afterwards converted into an annual Grant of 600*l.* His (Mr. Gladstone's) honourable friend, the Secretary of the Treasury (Mr. Wilson), recently stated that it had been determined to withdraw this Grant, which had never been placed upon the estimates, but had for something like thirty years been paid out of the vote for civil contingencies, as a part of which it had annually been brought under discussion, and to which opposition had been raised by some honourable members, on the ground that it was of the nature of a state preference of a particular denomination. He did not pretend to say that it would be expedient to give a permanent character to this Grant. His only complaint was, that it ought not to have been suddenly withdrawn, but ought, according to the precedent set by Lord Derby, when Secretary of State under Lord Grey's administration, in the case of the North American provinces, to have been continued for the lives of the persons who had received it. Their incomes were exceedingly narrow; and the House ought not to disappoint individual expectations reasonably entertained, or to depart from its ordinary liberal rules in the case of any particular class. He, therefore, did not preclude himself from raising, on some future occasion, the question whether it would not be consistent with the rules and practices of that House to continue this small allowance for the lives of those persons who had been in the actual receipt of it? That, however, was a minor question. To the withdrawal of the Grant in principle he made no objection. Indeed, at the time that he was Chancellor of the Exchequer, he stated, in reply to an application that measures might be taken to make this Grant permanent, that he could give no encouragement to any such steps. What he now wanted to bring under the consideration of the Government, and of the House, was, the extraordinary burden of disability under which the Bishops and Clergy of the Scottish Episcopal Communion now laboured. There were at this moment on our statute-book proscriptive laws against the holding of cures of souls or benefices in England against two limited bodies of men only. It might be expected that the subjects of these prohibitions were Mormonites, or professors of some hideous and unheard-of form of religion; but such was not the case. They were, on the contrary, the members of the two religious communions with which, on questions of doctrine and discipline, the Church of England stood in the most

immediate relation of agreement. They were the Protestant Episcopal communities of Scotland and of the United States, which sprung from the loins of the Church of England respectively in the seventeenth and eighteenth centuries. The Ministers of any other religion might, by fulfilling the proper legal conditions, qualify themselves for the Ministry of the Church of England. Any member of the House of Commons might qualify himself, be ordained, and become a minister of that Church. Any Roman Catholic was, by his Orders, qualified to present himself for ordination. Any priest of the Greek or Eastern Church, any priest, minister, or layman of any Christian denomination whatever, any Mahometan, any Hindoo, any Caffre, any Hottentot, upon complying with certain rules, might be presented to a benefice in the Church of England; but the unfortunate ministers of the Episcopal Communion in Scotland, and of the Protestant Episcopal Church in America, could not, as the law now stood, by any possibility hold a cure of souls or benefice in that Church. To make the matter still more ridiculous, this disability was founded on no spiritual incompetency, because the competency of these persons had been fully recognised by a recent Act of Parliament, which allowed the Ministers of these two communities to administer in England, with the license of a Bishop, all the most sacred offices of the Church. They might preach, baptize, offer prayers, celebrate the Eucharist, and if Bishops, confirm and ordain, and do all other things which were within the Episcopal functions; yet we commit the absurdity of saying, that in no case should they hold a cure of souls. This was a state of the law which required alteration; and the moment at which the last mark of temporal consideration for these persons had been withdrawn was a most appropriate time for making this alteration. He hoped that his right honourable friend, the Chancellor of the Exchequer, whom he saw in his place, would yield to the fairness of this claim, and would admit that this was a most invidious proscription, and one to which an end ought to be put. He (Mr. Gladstone) was ready to admit that it might not be wise simply to repeal these laws, without making some provision to prevent improper persons resorting to Scotland or America for ordination, with a view to holding benefices in England. The agreement of these communities with the Church of England was a reason why Parliament should take security against the abuse of any facilities for ordination which might exist in those countries. He did not imagine that there would be any such facilities, because he believed, that with regard to ordination the Scottish Bishops were quite as strict as the English ones—indeed, stricter than some of the more lenient of the latter prelates. Still he admitted that there was a fair ground for making special rules, such as that according to which a Clergyman ordained by a Bishop of the Colonial Church could not hold a benefice in England without the consent of the Bishop of the Diocese, and also of the Archbishop of the Province. The existing prohibition was monstrous, and quite at variance with modern legislation; and he was, therefore, sanguine that his right honourable friend (the Chancellor of the Exchequer)

and the other members of the Government, would take a view of it similar to his own, and would speedily introduce into Parliament a bill for its abrogation. The honourable gentleman concluded by moving for papers relating to this subject.

Mr. BLACK, though by no means favourable to parliamentary Grants for religious purposes, deeming the principle both vicious and unconstitutional, was unwilling that an act of injustice should be done to any party, and thought it rather hard that the Episcopal Communion in Scotland should be singled out for more severe treatment than was awarded to any other class of religionists. The Scottish recipients of this small bounty were fairly entitled to expect that, as it had been granted to them for thirty consecutive years, it would be continued for their lifetime. They were gentlemen of exemplary piety, between whom and the Apostles there was at least one point of resemblance—poverty. The legislative disabilities under which they laboured were a disgrace to modern civilization, and a reproach to the statute-book.

Mr. PELLATT was of opinion that the disabilities in question might be abolished by the Established Church itself; and without the interference of the Legislature.

The CHANCELLOR of the EXCHEQUER observed, that he was not aware of the existence of the disqualifications to which the right honourable gentleman, the member for the University of Oxford, had referred, nor could he conceive what rational argument could be urged in their favour. It scarcely needed the logical and forensic diction of the right honourable gentleman to display the absurdity and illiberality of such regulations. However, as they existed by virtue of an Act of Parliament, it would need the interference of the Legislature to remove them, and it would not be competent for the Church to do so by its own action. There was no difference between the religious tenets of the Episcopal Communion in Scotland and those of the Established Church in this country. Each subscribed to the Thirty-nine Articles; and though there might be some distinction in their liturgies, there was none in their doctrinal opinions. Whatever the opinion of Lord Thurlow, who was no great theologian, might have been on this question, it was very certain that these disqualifications, affecting one of two classes of religionists which were precisely identical in faith, were entirely irrational. The present seemed a gracious moment to revoke them, when the government had found itself compelled by a sense of public duty to take away the small Grant heretofore enjoyed by the Episcopal Communion in Scotland. It was with great reluctance that the Government had done so; but there were reasons which, in their view, rendered it imperative to take this step. The Grant had been usually made once in two years. Previous to the surrender by the Crown of the hereditary revenues, which took place on the accession of William IV., the charge was defrayed from that source of income, but it had since that period been defrayed from civil contingencies, there being now no fund at the disposal of the Crown to meet charges of that description. The first Grant appeared to have been made in 1813, by a Treasury minute, dated the 28th of December

in that year, upon a representation from the Protestant Bishops in Scotland of the inadequacy of the incomes of many of the Episcopal Clergy, which had been reduced in some cases to 20*l.* a-year. The Grant was again made in 1815, but did not appear to have been paid regularly until 1828. From that date 1,200*l.* had been paid once in two years. The hereditary revenue having been surrendered to the public, the Grant must now be provided for from public funds. The annual sums of 2,000*l.* for the poor clergy of the Scotch Presbyterian Church, and of 1,100*l.* for the officers of the General Assembly managing the affairs of that Church, were payable from the Consolidated Fund under the Act 2d and 3d William IV., cap. 116, passed for the purpose of giving effect to the recommendations of the Committee on Civil Government Charges in 1831. The charge for the Episcopal Clergy was not included in the items mentioned in the report of the Committee, but no doubt would have been provided for in like manner had it been adverted to at the time as likely to become a permanent charge. The sum was divided in proportions of 100*l.* to each of the six Bishops, and the remainder among the inferior Clergy according to the discretion of the trustees, subject to the limit of 80*l.* as the *maximum* of the emolument of each. It having been represented that the funds at the disposal of the Government for civil contingencies could not with propriety be applied to such purposes as the Grant contemplated, the Government had to decide whether they would place it on the annual votes, or discontinue it altogether. Looking at all the circumstances of the case, and having particular regard to the fact that the Episcopal Church in Scotland was, upon the whole, a wealthy Communion, its sources being considerable, and its numbers not greater than those of a large London parish; and remembering, also, that in Scotland they were Nonconformists; the Government came to the conclusion that it would not be advisable to place the Grant on the annual votes, and that the latter alternative—that of abolishing it altogether—was the only one that could be adopted. The Government had arrived at this determination with considerable reluctance, but they had not felt justified in taking any other course.

Mr. Thomson approved the conduct of the Government in withdrawing the Grant; but submitted that the legal disqualifications to which its former recipients were liable ought also to be removed.

The motion was agreed to."

## Reviews and Notices.

*Counsels of Unity; or, Great Lessons from Little Things. A Sermon preached before the Convocation of the District of Columbia on May 14th*, 1856. By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore. Baltimore. 1856.

We could wish to transfer to our pages the whole of Mr. Coxe's very useful sermon: for it is rare, indeed, to meet with counsels so seasonable and so eloquently expressed. The following brief extract will at least serve to show the plan of the sermon, which is founded on Prov. xxx. 24.

"What, then, is our wisdom and policy as a Church? I have alluded to the probability, that we are the reserve of Christ's soldiers in the land, awaiting the proper moment for being brought into the field, and doing battle for our King. How mysterious are the ways of God! Why does He not rather enable us to enter the field at once, full in ranks and indomitable in power? It seems to be His purpose to give every other organization full opportunity, first, to demonstrate its impotency. 'The Lord knoweth them that are His;' He saves thousands of faithful souls, out of the wreck of their own systems; but He appears to be suffering things to grow worse and worse, by the decay of their systems, in order to make men feel their need of something, in its own nature perpetual, because Divine. Meantime, our duty is before us; and here the text recurs to mind: *There be four things which are little upon the earth, but they are exceeding wise.* The resources and policy of comparative weakness are those which we must imitate in fulfilling our proper mission. Wise forethought; economy of means; determined unity; and aggressive industry;—such are the characteristics of the little things with which King Solomon (or Agur) is ready to share the credit of exemplary wisdom. Such must become, more and more, our characteristics. Among sectarians, this wisdom cannot be imitated, for it implies the annihilation of sect, to begin with. The policy of Romanism, also, is alien to it, because it cannot pursue its own aggrandizement, as a primary object, without enlisting stratagem and deceit as its chief reliances. But we who have no personal aims and no selfish views, and who desire only to salt the land with a pure Gospel, must surely turn to Scriptural instructions as to the ways and means on which we may expect such a blessing, that 'the little one may become a thousand, and the small one a great nation.'

Wise forethought, then, to begin with. 'The ants are a people not strong, yet they prepare their meat in the summer.' In element, we have exhibited this instinct of laying plans for the future, in all our history. The efforts of our forefathers to obtain the Episcopate for America was but little appreciated by their times, but already how many thousands rejoice in the heritage they have left us! In the same spirit we have sent our Missionary Bishops to Oregon and California, to erect a standard where we cannot as yet send a host. And yet we need an immediate enlargement of this spirit, and more flexibility in adapting it to new phases of the possible future. This Ember-week suggests our first and greatest need,—an increase of all orders of the ministry. This want is to be met only by long and patient preliminary labours. Let us pastors begin, at once, by enlisting young children in all our parishes. Let mothers be exhorted to imitate the devotion of Hannah, and to give their choicest sons to the Lord; let rich men furnish substitutes to the Church for the sons they retain in their own pursuits, by educating the sons of the indigent for the service of the Gospel; let energetic system, and not the exceptional operation of conscience, do our recruiting-work; and let every parish be expected to show, always, at least, one precious youth training for the great work for which the Church exists. I would add, with deference to a possible diversity of opinion among us on that point, that we need a reformation of our diocesan system; a recurrence to sees with limited territorial jurisdiction, and to the primitive model of an Episcopate able to familiarize itself with the individuals subject to its authority, and to surround itself with schools

and charities, and every appliance for contact with the wants of men's souls, and the miseries of their bodies and estates. I believe that strength can be developed in our religion in no other way; nor do I see any other way in which we can hope to meet the wants of the land."

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*The Testimony borne by the Coran to the Jewish and Christian Scriptures.* Published by the Agra Religious Tract and Book Society. Agra. 1856.

This small pamphlet of 112 pages is well worthy the attention of all persons, and especially of Missionaries, who are interested in the Mahometan controversy. It contains all the passages in the Coran which make any mention of or allusion to the Christian Scriptures. Each passage is given in Arabic and English, with annotations in English. The object of the writer is to show that there is nowhere in the Coran any declaration of the Scriptures' having been abrogated by God or interpolated by man; but that, on the contrary, they are spoken of throughout the Coran in the highest terms of reverence. It would be well if Missionaries everywhere followed so wise and apostolical a method of controversy.

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*The Denominational* (so called, though improperly), *the System of National Education best adapted to the Needs and Circumstances of this Colony.* By the Rev. Arthur Baker, M.A., Resident Pastor of St. Paul's Church, Wellington, New Zealand.

This pamphlet appears to have been called forth by an Act of the Provincial Legislature intended to promote the establishment of schools. Mr. Baker deprecates any attempt to rival or supersede, rather than to aid, voluntary efforts for the support of schools. He does not wish the assistance of the Provincial Government to be restricted to any uniform system of education. He says—

"The Denominational system is not a popular description of the plan I advocate, and but ill expresses its real meaning. . . The prescription of any uniform plan of religious teaching is really the selection of a particular Denomination; and invests it with privileges as a state religion: the plan I advocate provides equally for all religious denominations, irrespective of denominational differences. Its excellence consists in its lack of uniformity, and therefore its congruity with the religious character of the people."

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*Religion, Disciplina, y Sagrados Ritos de la Iglesia de Inglaterra, &c.* London: J. H. and J. Parker.

Any Churchmen, and specially any Clergymen, who by visiting Spain or otherwise come in contact with religious Spaniards, ought to endeavour to circulate this useful tract among them. It is a translation of Bishop Cosin's well-known work on the Religion, Discipline, and Ceremonies of the Church of England; and it forms one of the valuable series of publications edited by the Rev. F. Meyrick, on behalf of the Association for making known on the Continent the Principles of the English Church. To this, as to the Latin and Italian editions of the same tract, Mr. Meyrick has added a few appropriate extracts from Andrewes, Jewell, and other writers, and the

whole of the Church Catechism. The Spanish language is more extensively diffused in the New World than in the Old; and we hope that there also this tract may be placed within the reach of sincere Christians, who are seeking for a purer and more primitive form of religion than that which comes from Rome.

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*Southern Africa: a Geography and Natural History of the Country, Colonies, and Inhabitants, from the Cape of Good Hope to Angola.* By the Rev. F. FLEMING, M.A. F.R.G.S. London: Hall & Co.

A BOOK of this kind has long been wanted. It reaches us too late in the month to allow of an extended notice. Missions, of course, occupy a subordinate position in the book; but we are glad to see that there is a chapter devoted to them. The book is particularly full on the subject of natural history; and an account of the last explorations by Dr. Livingstone is inserted. It would be superfluous for us to recommend a book on such a subject written by an intelligent and laborious clergyman, who has had the advantage of living for many years among the people and in the land which he describes. The execution of the woodcuts is below the character of the work.

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We have to acknowledge the receipt of the Second Part of the Rev. C. S. MALAN'S *Vindication of the Authorized Version of the English Bible.* It contains remarks on a recent "Translation of the Epistles of Paul the Apostle;" and on the American Revision of 1 St. John i.

*** An apology is due to the Rev. F. GARDEN for an error in our last number, (page 71,) by which his new volume of Sermons was ascribed to the Rev. F. GOODEVE.

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## Colonial, Foreign, and Home News.

SUMMARY.

THE Diocesan Assembly of NOVA SCOTIA is to meet on Oct. 16th.

The *Newfoundland Times*, of August 2d, contains a list of local subscriptions, amounting to 150*l.*, for the relief of the widow and children of the Rev. T. Boland.

An important meeting was held, on May 20th, at SYDNEY, to inaugurate the new *Church of England Society*, which is intended to take the place, with enlarged powers and freer operation, of the late *Diocesan Society*. The Governor-General and the Bishop, who are to fill the offices of Patron and President, explained the nature and grounds of the change. The Rev. R. Allwood, the Hon. Clerical Secretary, read the Rules. The Committee includes all subscribing clergymen, twelve laymen elected by subscribers, and persons appointed under Rule VII., which stands thus:—

"Each parochial or district Association subscribing annually a sum not less than 25*l.* to the funds of this Society, shall be entitled to nominate one member who shall be *ex officio* a member of the General Committee, with the full powers and privileges attached thereto."

The last rule adds a salutary proviso, "that on the establishment

of the Diocesan Synod, the foregoing rules shall cease, and the organisation shall merge in the Synod." Viewing the new institution as a step between the old *Diocesan Society* and a regularly-constituted Synod, we congratulate the Churchmen of Sydney on a measure which seems likely to give healthy vigour to the administration of the Diocese.

The Bishop of NEW ZEALAND intended to start on May 1st for the Bay of Islands, and thence to Norfolk Island, Sydney, Solomon's, and the Loyalty Islands; he expected to return in September.

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BAPTISM OF A CHINESE. — (From the *New York Churchman*, July 10th.)—"For the following account of the Baptism of a Chinese we are indebted to the *Banner of the Cross*. As the subject to which it relates (the evangelization, viz., of the whole Chinese race), is one of deep interest to Churchmen, we shall copy without abridgment from the columns of our Philadelphia contemporary:—

The Sacraments of the Church are often administered at times, and in places, and to persons, which, from peculiar associations clustering around them, impart to the sacred mysteries of our most holy faith a befitting solemnity and impressiveness. Such, we doubt not, was the case on the afternoon of Sunday (fourth after Trinity), when at St. Andrew's Church, in the presence of a large and reverent congregation, the Chinese youth Leeth Yun received Baptism at the hands of the Rev. Dr. Stevens, and so was 'grafted into the body of Christ's Church.' Here, before Christ's minister and Christ's people, stood one who but a few years back scarcely knew so much as the name of the Saviour, and perhaps regarded His people as seekers of their own good, and oppressors of the weak. Once he had bowed to the earth to wood and stone, to the work of men's hands, and burned incense before shrines dedicated to the embodied conceptions of men groping amid the gross darkness of superstition and ignorance;—but now, on this beautiful prayer and thanksgiving day, he knelt before the only true God and Saviour in humble penitence for past transgressions, and wafted upwards the welcome incense of a thankful and regenerate heart.

Leeth Yun was one of a band of Chinamen who left their homes for California, there to gather the perishable treasures of this world. But disappointed in this expectation, and advised by a self-interested schemer, they set sail for New York, to try their fortunes in Chinese theatricals. This likewise proved a failure, mainly through the rascality of him at whose suggestion they came; the party was disbanded, and left to get their 'daily bread' as best they could. It will be remembered by many, that these poor men, unable to obtain employment, and destitute of the necessaries of life, attracted the attention of the benevolent, and of the Rev. Mr. Syle, our Missionary to China. By his kindness they were relieved; and while several remained with him, the rest preferred returning to California. At Mr. Syle's suggestion, the Rev. Dr. Stevens undertook the support and oversight of two—he placed them in suitable schools—and soon saw

the fruits of his kindness in the steady conduct of both. One, however, gave up his studies for a situation in a store in New York, but the other, Leeth Yun, continued at the P. E. Academy; and so correct has been his deportment, and close his application, that he has won the esteem of his instructors, and been several times 'specially commended' to the Bishop of the Diocese. He has for some time desired to make a public renunciation of his former idolatry, and also a profession of faith in a crucified Saviour, and after a close examination of his views and motives, he was permitted to do so. The Christian name given him was 'Bedel,' after the devoted first rector of St. Andrew's. The word 'Bedel' in old Saxon signifies a *messenger*, and in some antique Testaments the word is found occurring in the place of 'angel,' thus:—'Unto the *Bedell* of the Church of Ephesus write,' &c. Well, therefore, did Dr. Stevens, when alluding to the name in his discourse, (which, by the way, was most appropriate to the occasion, and marked by much feeling,) say, he trusted that this youth, who had now 'by Baptism put on Christ,' would, one day, in the providence of God, indeed prove a Bedell to some church in the distant and curious land of China.

This, we believe, is the first Baptism of a Chinese in the United States,—at least in any of the Eastern States. May it not be the last, but the forerunner of a large ingathering into the fold of the holy Catholic Church of these semi-civilized but yet benighted people!"

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NEWFOUNDLAND. *The late Rev. T. Boland.*—(From the *Newfoundland Express*, July 19th.)—"Reports of the death of the Rev. Mr. Boland in a snow storm, reached St. John's, and were noticed in the newspapers, nearly a month ago; but the painful circumstances were only received by the last mail *viâ* Halifax.

Mr. Boland left home on the morning of March 11th, to visit a parishioner on the opposite side of the harbour. About one o'clock, p.m., a heavy drift came on, but as sufficient time had elapsed to allow Mr. Boland to reach his destination, no fears were entertained for his safety; and when he did not return at night, it was concluded he would lodge at the Barrysway; and especially on this occasion, as he was much debilitated by a recent attack of quinsy. On the following morning, his body was discovered lying on the ice, by a person accidentally crossing in a sleigh, and was conveyed by him to Mrs. Boland and the daughters, who up to that time had not even dreamt of danger.

It appeared that Mr. Boland had reached his destination; but after the drift had cleared, instead of going to a house, he set out for his home; in which attempt he succeeded so far as to advance about a third of the distance, when, it is presumed, fatigue, together with the cold, caused his death.

Mr. Boland was a person of learning, zeal, and ability; and his ministry appeared to be much blessed in the remote settlements (first of Channel, and afterwards of Sandy Point, St. George's Bay) to which he had been sent as the Society's Missionary by the present Bishop of

Newfoundland. He fell in the active discharge of his Ministerial duty, and in the service of Christ and his Church.

Mr. Boland has left a widow and three children, in a land of strangers, quite unprovided for, and without even the means of returning to their own country. In a letter to the Bishop, received by the last mail, Mrs. Boland affectingly says—'The future to us is so perfect a blank that time and circumstances alone can determine us on any plan of proceeding. Not having the means for removal, even if desirable, we shall await here a communication from your Lordship.'

In consequence of Mr. Boland's having been placed in settlements so remote and isolated, he and his services have been little known beyond the sphere of his faithful and unremitting labours, where he was much beloved and respected. The inhabitants of St. George's Bay, it is well known, are scattered and poor, and little can be expected from them. These circumstances seem to justify and require an appeal to the liberality of Christian people, and particularly the members of the Church of England in this colony, in behalf of the destitute widow and children of a faithful and devoted Minister, so suddenly and unexpectedly taken away in his mid-career of duty and usefulness."

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GRAHAMSTOWN.—*The late Bishop Armstrong.*—(From the *Anglo-African*, May 22d.)—"His Lordship took leave of his wife and family on Thursday night, May 15th, fully expecting his immediate dissolution. But on Friday his medical attendants deemed him a good deal better, and he himself seemed to feel a temporary relief;—so much so, indeed, that it was thought if the favourable symptoms could be kept up for twelve hours longer, the crisis would be over. Towards evening, (about twenty minutes to eight,) his Lordship expressed a wish to sign a document, and while in the act of writing his name, gave a sudden exclamation, accompanied by a motion of the hand to the chest, and fell back dead! His death was notified by the tolling of the church-bell. The loss which the town, and community generally, experiences by this shocking and unlooked-for event, is greater than can well be estimated in a moment. The most respectable of our tradespeople kept one shutter up during Saturday, in token of respect to the Bishop, and of sympathy to his bereaved family and flock. The Church was hung in black, and the Services of the Sunday following were mournful and suited to the occasion. On Monday, the shops, public offices, stores, and places of business, were all closed at two o'clock,—and the appearance of the City betokened a sad and a public bereavement. At half-past two the corpse left the Episcopal residence on West-Hill, the bier being placed on a gun-carriage, drawn by six white horses. Arrived at the Cathedral, where those who wished to follow his Lordship's remains had been invited to assemble,—the Service was proceeded with, the Rev. J. Heavyside officiating,—the sacred edifice being crowded to excess. The funeral *cortège* then left the Cathedral, the Clergy (all being present who were able to reach town in time for this melancholy duty) wearing their surplices.

At the cemetery the Service was read by the Rev. J. Hardie, with evident emotion, and the body was finally committed to the grave.

On the coffin was engraved:

JOHN, first Lord Bishop of Grahamstown,
Died May 16th, 1856,
Aged 42 Years.

The last act of religion and of respect to the first Bishop of Grahamstown was thus completed. Such are the sad events of the week,—such is the uncertainty of life, and such the heavy trial the Church is called upon to bear!"

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NATAL.—(From the *Natal Guardian.*)—*Kafir Coffee Drinking.*—"We were both interested and amused by a scene which took place at the Bishop's residence, on Wednesday last. The thirty Kafir boys from the Mission Station School were brought into town with their teachers and nurses to have a treat of coffee and cake. They were taken first into the house, where Mrs. Colenso amused them by playing several lively tunes on the piano, to which they beat time very accurately. They then marched on to the stoep, where, after saying their grace in a very devout and attentive manner, they were regaled with abundance of coffee and cake. Several other Kafirs were present, amongst whom were Goza and some of his men. When the boys had finished their repast, they stood in a row very quietly to be measured by a tailor for some new clothes for the winter!—(they were already dressed in blue shirts, trimmed with scarlet braid.) When this interesting operation was over, they sang several songs and rounds exceedingly well, in good time and tune,—amongst others, the national anthem in Kafir; they then marched out of the grounds in order, singing. As a whole, it was an interesting sight, and all the boys were very orderly; they seem not only well educated, but well trained. The nurses seemed much pleased with their charges, particularly one of them, who received a present from Inkosi Kazi of a handsome black and pink satin hood, in place of an ugly cat-skin cap, of which she seemed, as well she might, extremely proud. We trust this Kafir school may prosper, and that the children, as they grow up, will not suffer from so much care now."

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BOMBAY.—*The Parsees.*—(From the *Times*, July 30.)—"During the past fortnight there has existed very considerable excitement among the Parsees, owing to four lads of that community, students of the Elphinstone Institution, applying to the Missionaries of the Free Church of Scotland for Christian instruction and baptism. One only out of the four still remains with the Missionaries, the three others having returned to their friends, after much hesitation. Various motives were assigned for the abandonment of their intention, and the assertion that they had been 'persuaded and bribed' called forth letters of indignant denial. Under these circumstances, the Missionaries have wisely decided on putting forth a plain statement of the facts of the case, bearing the signatures of Dr. Wilson and Mr. Adam

White; the former of whom is the distinguished Orientalist. It appears that these gentlemen, on the 13th, received a joint letter from the four lads (they are about 16 or 17), stating their conviction of the truth of the Christian religion and of the falseness of that of Zoroaster; that, earnestly desirous to be baptized, they felt it would be impossible to continue to live with their parents, where they would not be able 'to walk according to their conscience,' and that they, therefore, desired shelter and protection; but that 'nothing but the pure hope and desire of the salvation of their souls' had led them to make the application. One of the writers had been occasionally seen by Dr. Wilson, and the whole four had frequently attended Mr. White during his colleagues' absence from Bombay. On receipt of the letter, Dr. Wilson had an interview with his former acquaintance, and strongly advised him and his friends to remain with their relatives, provided their conscientious scruples would be respected. On being repeatedly assured that such toleration was totally out of the question, the Missionaries agreed to receive them, and to protect them so long as, but no longer than, they should be perfectly willing to remain; informing them at the same time that baptism would be postponed till the expiration of a period of probation. Accordingly, on the 16th, the young men repaired in a body to the Mission-house, where a paper was drawn up, shortly stating the circumstances under which they presented themselves, and, after having been read over to them, was attested by a solicitor. Their relatives were then communicated with, and a rush of Parsees to the house was the result. The police were present in force, however, and no breach of the peace occurred. Free access to the youths was not denied, and they were plied 'with every possible argument and representation, and with the agency of devout Zoroastrians, sober Deists, arrogant scoffers, and professing inquirers.' At last, upon receiving guarantees of religious liberty and of permission to attend the instruction of the Missionaries, and assurances that their female relatives were almost dying under the consequences of their obstinacy, three yielded—one on the evening of the 16th, the other two on the 18th. The remaining youth, Dr. Wilson's original acquaintance, yet remains, distrusting the pledges and promises of his relatives, 'continuing to believe that he does most justice to his convictions and spiritual wants when he seeks the society and encouragement of the followers of that faith to which his own studies and inquiries have led him.'

The retirement of Sir Jamsetjee Jeejeebhoy, now a feeble old man, seventy-three years old, into private life, has called forth a public meeting in his honour, at which Lord Elphinstone presided, and which voted the erection of a statue to this great public benefactor. Himself the architect of his own fortune, Sir Jamsetjee has expended in public benefactions alone no less a sum than the equivalent of 250,000*l.*, and in private charities it is supposed about as much. Among the former are a large native hospital in Bombay, for the reception, not of Parsees only, but of natives of every caste and creed; a causeway between the islands of Bombay and Salsette,

which cost nearly 20,000*l.*; and a bund or dam across the river at Poonah, for the purpose of husbanding the water, of which the expense was about the same as that of the Mahim Causeway. I suppose the speakers at our meeting yesterday were fully justified in speaking of such munificence as perfectly unparalleled."

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MELANESIAN MISSION.—(From the Tasmanian *Church Chronicle*, May 1.)—"We rejoice to learn that there is a prospect of the re-opening of the Missionary field in the island groups lying nearest to ourselves, and therefore having the strongest claim upon the sympathies of the Church in Australasia. A short time since, the Rev. F. H. COX, as Secretary to the Tasmanian Branch of the Australasian Board of Missions, wrote to New Zealand, seeking for information as to the progress of the work. The following is the reply of the Rev. J. C. Patteson, writing on behalf of the Bishop of New Zealand :—

'April 1st, 1856.

Dear Sir,—I am desired by his Lordship, the Bishop of New Zealand, to acknowledge the receipt of your letter of December 14th, 1855, and to inform you, that he hopes to carry on his Missionary work among the Northern Islands, intending to sail from New Zealand, if all be well, about the end of May.

His Lordship's friends in England made him a present of 1,000*l.*, which was required in addition to the money realized by the sale of the *Border-maid*, for a new schooner of 70 tons registered burden, fitted up as a Missionary vessel under the Bishop's direction. She sailed from Southampton at the end of March, 1855, reached New Zealand in less than four months, and has, since that time, in a voyage round these islands, fully answered the Bishop's hopes. His object is to make, every year, at least one voyage to the Melanesian Islands, taking away and bringing back boys as before.

But at present the whole work has, in one sense, to be recommenced, partly on account of the Bishop's temporary absence in England, partly in consequence of the death of Mr. Nihill, at Nengone, last April. Consequently, this year the voyage will rather be one of discovery than the result of any previous arrangement with any native teachers scattered among the islands.

There is some hope that a site may be obtained in Norfolk Island, or some other suitable locality, for a Missionary institution. 10,000*l.* was promised, and 8,000*l.* actually paid in England, for the endowment of a Melanesian Bishopric.

If you will remit any sum of money at your disposal to the Melanesian Mission account at the Auckland Branch of the Union Bank of Australia, we shall find immediate use for it in fitting out the vessel for the voyage to the islands at the end of May, and the maintenance of any scholars that may be brought away from thence.

I hope, my dear Sir, that this may be the commencement of a frequent correspondence on this subject, if it please God that I am able to be of any use to the Bishop in this part of his work."

THE

# COLONIAL CHURCH CHRONICLE

AND

# Missionary Journal.

OCTOBER, 1856.

## THE BISHOP OF CAPETOWN'S SERMON ON THE DEATH OF BISHOP ARMSTRONG.

We are induced, by the reverence which we entertain for the character of the Bishop of Capetown, and for the memory of the late Bishop of Grahamstown, to give this prominent place to some extracts from a sermon preached by the former prelate, on Sunday, May 25, at the Cathedral Church, Capetown, on the death of Bishop Armstrong. We are glad to learn that it was published by request. There are some remarks in the Dedication, which are so appropriate to us in England, that we transfer it to our pages.

"*To the Parishioners of the Cathedral Church of St. George's, at whose request this Sermon is published.*

I publish, my dear brethren, this Sermon at your request, and because you think that good will result to the Church from my doing so. The announcement of the death of my beloved brother came so suddenly upon me, at the close of last week, that it left me, amidst other pressing business arising out of his decease, but a very short time to prepare for speaking to you on that solemn event, to which, nevertheless, I felt that I ought, at the moment, to direct your thoughts. I could have wished that I had had time to have treated the subject more profitably to you, and in a manner more worthy of him to whose memory I desired to render the honour which was due. It is with pain that I have reflected on the language and conduct of those who have written and spoken bitterly of this eminent servant of God. I have a deep conviction, however, that the sins of slander and evil-speaking are amongst the most grievous,—that they are rife in these days,—that men are reckless as to what they say,—that some amongst us, professing godliness, need to lay very seriously to heart St. James'

awful warning, 'The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' Feeling thus, I could not be silent. To have been so, would have been unfaithful. Duty to God and to the souls of men requires the preacher to speak plainly, to rebuke and to warn offenders of the fearful nature of those faults to which they are yielding, and of which they must one day give a terrible account. This devoted servant of Christ, whose sudden loss his whole diocese is now so deeply deploring, still speaks to us in those writings which he has left behind him. If they who have assailed his character while living, would read these, now that he is taken from us, they would see how different he was from what they strove to make men believe him to be; and might, by God's grace, be led to imbibe some portion of his spirit.

That God may give us all grace to take heed to His warnings, and to profit by them, is, my dear brethren, the prayer of your affectionate friend and pastor, R. CAPETOWN."

"HEBREWS xiii. 14.—'Here we have no continuing city, but we seek one to come.'

I was to have spoken to you to-day, my brethren, about the advancement of Christ's kingdom around us. I was to have asked you to aid in the extension of that kingdom. I cannot do so. Its progress in this land has received a great check. God, in His inscrutable Providence, has seen fit to take from us one who promised to be an eminent instrument for its advancement. We bow with submission to His will: 'He ordereth all things well.' 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' To-day, however, I have no heart, amidst sorrow and anguish of soul, to speak of progress, or to ask for your offerings. Reserving this for another occasion, I would this morning strive to turn your thoughts and my own to a subject which, at such a season as this, may, by God's great mercy, be blessed to us,—which sets before us what are the views, feelings, principles, which govern the life of a true Christian,—which did govern the life of him who at this early period of what bade fair to be a long and great career, is taken from his widowed Church. In his natural state, man has no such feelings as the Apostle speaks of: till taught of God, he does not realize the important truth that this is not his rest. His thoughts and affections are fixed upon the world,—its pursuits, and pleasures, and honour, and praise, and business, and vanities. Disappointments, and sorrow, and afflictions, do not wean him from it. He would fain make it his home; and though it be to him a house of trial and mourning, yet he would continue here for ever. He has nothing better in prospect. This is the secret of his strong attachment to a passing world. Losses may embitter it to him; calamities may make it harassing. Sickness, or want, or sorrow, or old age, may almost drive him from it. Yet, whither shall he go? He has no hope beyond the grave. The scene is dark here, but it is darkness itself there; therefore, he had rather stay. He knows the

evils he is actually enduring, but who can tell those which he may endure? Is this a true description of the feelings of any amongst yourselves, my brethren? If it be so, how awful is your case, and how deeply should it convince you that, until you can enter into the feelings of the Christian,—until you can have a good hope through grace that, this life ended, you shall enter into a kingdom of rest, and peace, and joy, you will still hold fast the world as your refuge, your portion, your all,—notwithstanding that everything within you and without you tells you, in the language of the text, 'Here you have no continuing city; seek one to come.'

The true Christian, then, alone can enter into these words. He feels them practically, experimentally. He is deeply persuaded by God's Holy Spirit that he has here no continuing city; and he acts agreeably to his conviction. 'He seeks a city to come,—a city which hath foundations, whose builder and maker is God.'"

The right reverend preacher considers each of these points. We are compelled, most unwillingly, to omit very much, and to hasten to those passages in which he speaks of his deceased brother:—

"This hope set before him is the secret of the true Christian's earnestness and perseverance. Men wonder how he can continue during many years pressing forward on his way, through every difficulty: but if they could see, even faintly as he does, the end of all his labours,—the city that hath foundations,—the eternal reward,—the inheritance incorruptible, undefiled, that fadeth not away,—the mansion prepared for him in the land of uprightness,—if, with him, they could feel the everlasting arms beneath them, and the presence of God within them, they would no longer wonder, but, like him, they would cast from them all hindrances and entanglements of the world, and would take up the cross, that they too might wear the crown. This, I repeat, is the real Christian's great and stirring motive. His soul yearns for his Lord. But while present in the flesh he is absent from Him. Therefore he seeks a city to come: and he seeks to rid and divest himself of all that shall hinder his entrance there. Into it nothing that is unclean can enter. Therefore he strives to purify his heart and life,—to be free from all evil of body and soul. Oh, blessed is the thought, that in the heavenly city there shall be no more curse, nor pain, nor suffering, nor sickness, nor weakness, nor bitterness, nor envy, nor slander, nor malice, nor spite, nor falsehood, nor wrong, nor want, nor separation, nor death! There shall be no night there, for the true light shall for ever shine. There shall be no weariness or change, but for the better; no ignorance, or weakness, or error, or misunderstanding of one another. There God shall be in all His goodness and His glory, and all His creatures shall be conformed unto His likeness,—the soil and stain of sin washed out from them, and their whole spirits, souls, and bodies sanctified and made meet for His presence for evermore. Their will swallowed up in His will. His servants shall serve Him, and they shall reign with

Him for ever and ever. They shall dwell in everlasting habitations,—in a house not made with hands, eternal in the heavens,—in the everlasting kingdom of our Lord and Saviour Jesus Christ. Can you wonder that they who, with the eye of faith, see such things in store, have a very fervent desire after so unspeakable a weight of glory?—that realizing what is at the end of their course, they are content to bear the heat and burden of the day,—'to suffer with Christ, if so be that they may reign with Him,'—that with so great a reward set before them, they regard their earthly tabernacle as their place of banishment; that they cannot be at rest, till they find rest in their God.

These, my dear brethren, were the feelings and the convictions of my beloved brother, whose loss you do, I trust, with me deplore. He came out here because he regarded himself as a stranger and pilgrim on this earth, leaving behind him in his native land much that flesh and blood might fairly cling to; because he sought for himself a heavenly country, and longed to lead the poor heathen of this land to seek it too. His death I regard as the greatest earthly loss the Church in South Africa could have sustained. It had pleased God to give him great endowments and singular graces; and all were devoted with a single eye, with unflinching self-sacrifice, and ardent zeal, to the service of his Lord and Master. The progress of the Church, especially in the mission-field, during the year and a half that he has laboured amongst us, has been very remarkable. Had it pleased God to spare him to us a little longer, he would have thrown new life and vigour into every department of the Church's work. He had earned for himself, both by his labours of love for the recovery of poor fallen women, and by his publications, a high reputation in the Church at home. His published sermons are scarce inferior to the most eloquent writings of the day. There are thousands in England who were watching his proceedings in one of the most important fields of the Church's labour with the deepest interest, and will mourn his death as a great public loss. He was no less esteemed here, by all who had the privilege to know him. 'Never, I suppose,' writes one after the funeral, who knew him not long, but loved him much, 'never was such universal regret felt for any man in this place before.' His personal piety was of a very high order. One could not be much in his society without feeling its elevating influence. He was a well-read and sound theologian, thoroughly conversant with the great writers of the English Church,—first a true son, then a faithful pastor of that pure and apostolic branch of the Church Catholic whose teaching he defended and illustrated by his writings, and whose cause he advanced by the prayers and unwearied labours of a life. His race is run. He has entered into his rest. His Lord has summoned him away at an hour when we thought not—in the prime and vigour of his manhood; and he is now, doubtless, with that Lord whom he loved and served. He has found that continuing city which was the search of his whole life. He has 'fought the good fight, he has finished his course, he has kept the

faith. Henceforth, there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him.' Of his last hours, as yet, I know but little. He was calm and resigned, and cheerful, and at peace, both with God and man. He was too weak to say much; but, as a Christian should, he received, shortly before his death, the Holy Sacrament of his Lord's body and blood—renewing his union and communion with Him before Whom he was about to appear, through His own appointed channel. He then blessed his wife and children, and commending them and himself in fervent prayer to his heavenly Father, shortly after resigned his soul into the hands of his faithful Creator. There is, I understand, a very general desire that some memorial should be raised in the place where he lived and died, in commemoration of the departed, and of his labours. It is intended, I believe, that this should be in the shape of a mortuary chapel in the cemetery, which may also be used as a chapel of ease. The burial-ground is near the native location for Kafirs and Fingoes, in whose welfare the Bishop took a deep interest. Almost his first work in his diocese was to ordain a clergyman to minister to them. I should hope that the building to be erected may serve as a Mission chapel for them. You were to have made your offerings to-day, my brethren, towards our own Missions. It would rejoice me greatly if, instead thereof, you were to offer liberally to this memorial to our departed brother. We are one in the bonds of a common faith, a common communion, and a common love, with our brethren in the East; and I hail every opportunity of acknowledging and expressing this our unity. Both myself and the Dean, or indeed any of the clergy, will at any time gladly receive any further offerings for this work.[1]

I would I might stop here, my brethren, but I cannot, I dare not. Homage to the truth, duty to God, and to the memory of my dear brother, forbid it. From all that I can gather, the cruel, unjust, false accusations brought against him, not in his own diocese,—no, he was

[1] The following Advertisement appears in the *Anglo-African*, published at Grahamstown:—"Memorial to the late Lord Bishop.—An universal desire prevails that some permanent Memorial should be raised of the brief, yet fruitful, labours of good Bishop Armstrong, in South Africa. A plan has, therefore, been proposed, which, while it will enable all classes to testify their gratitude, will also lead to the accomplishment of an object which he, whose memory they would honour, had much at heart. The Bishop's appeal on the state of St. George's Cemetery, in this city, having been heartily responded to, he had it in contemplation to proceed a step further, and to ask all to aid him in the erection of a small Chapel in the Burial-ground itself; so that the funeral service might not be broken, as it now is, into two parts, nor the feelings of mourners put unnecessarily to a prolonged trial. If such a Chapel could now be raised over the Bishop's grave, by means of a general contribution, the considerate forethought of a Chief Pastor for his flock would be eulogized, his remains would find an undisturbed resting-place, and in those seasons of grief, when our hearts are open to the best impressions, the sacred teaching of him who sleeps beneath would return to our memory in all its force and freshness. A design by a particular friend of the Bishop's—a distinguished architect in London—is accessible, and it is proposed to adopt it on this occasion. The cost of the building may be roughly estimated at 700*l*."

too well known, and the real circumstances of the case were too well known there,—but here, in this city, not only by the open and avowed enemies of the Church, but by its pretended friends, who are, in truth, its greatest enemies,—embittered the last days on earth of the departed, and have in some measure tended to cut short a life which, perhaps, otherwise might have been spared to the Church for years. His tender, gentle, but too sensitive nature suffered more acutely under the wrong inflicted upon him than I was in the least aware of. As he shrank from vindicating himself before a tribunal which had no right to judge him, and chose to be silent under unjust accusations, after the example our Lord has set us, his followers, I should have thought it right to speak out more plainly, had I known in time how keenly he could feel. Would to God, my brethren, that men would learn from this to pause, and consider, ere they are given up entirely to a reprobate mind, the sin and the danger of such fearful slander as they have suffered to go forth from their lips and from their pens. It is enough to provoke a judgment on this land. May it not have brought down a judgment in the loss to us of this eminent servant of God?

I speak not in anger, brethren, but in deepest anguish and sorrow of soul; and I pray you, of whom I need not say I do not speak, who have great influence in this city, to set your faces against the evil-speaking which so fearfully abounds, and to discountenance it, not by rendering railing for railing, and so falling into the same sin, but by gravely rebuking it wherever you meet with it. Men know not what the difficulties, trials, labours, anxieties of Christ's chief pastors in this land are. If, instead of bringing railing accusations against them, they would but aid them with their prayers, they would help forward Christ's cause and truth more than they now do. They would avoid, themselves, a great sin, and not wear out the energies, break the spirits, and shorten the lives of those who come and remain here for no other object than to glorify God in the salvation of men's souls. I could not, brethren, painful though it be to do so, refrain from saying thus much. My beloved brother is now beyond the reach of slander and the strife of tongues. He has exchanged these for the harmonies of heaven. He is now amidst the blessed company of saints and angels, and the spirits of just men made perfect. His peace can no more be marred, nor the worship of his soul distracted, by the jar and discord of this world's wrangling. Far different strains now meet his ear,—'The voice of harpers harping with their harps, as they sing the new song before the throne,'—'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' For he has been welcomed to the realms above, I doubt not, by Him whom he served with his whole soul, with those transporting words, 'Well done, good and faithful servant, enter into the joy of thy Lord.' The sweet peace,—the unspeakable blessedness which the presence of his Lord affords, are now his. He witnessed for Christ faithfully on earth, and he is with the true and faithful witness in heaven. His Lord has shortened for him his years of care, toil, anxiety, distress, depression of spirits, and

granted him at once his reward and crown. He counted not his life dear unto himself, and he has lost it; but, in losing it, has found it even for evermore. His bright example alone is left us. I desire to take it home to myself, and I pray that I may benefit by it.

And you too, I trust, dear brethren, will, like him, set continually before you the prize of your high calling. Run not, I pray you, the race set before you carelessly, irresolutely, faintly. Gird up the loins of your mind, and press forward with increasing zeal, lest at last you come short. You know not when your Lord will come. It may be at an hour when ye think not. Oh, let the thought ever dwell upon your minds that here you have no continuing city; and let it stir you up to seek more earnestly than you now do, one which is to come. Be followers of them who, through faith and patience, now inherit the promises. Follow them as they followed Christ. They had their troubles, trials, anxieties, distresses, as you, brethren, have yours; but they endured unto the end, and now they wear the crown. 'These are they who have passed through great tribulation; therefore are they before the throne.' 'They have washed their robes, and made them white in the blood of the Lamb.' If you would take your place with them, and join in the song of the redeemed, you must be as they were in this world,—be content, like them, to have your name cast out for evil, to have all manner of evil spoken of you falsely for Christ's sake, —to be misjudged, misrepresented, persecuted;—but under all circumstances, and amidst all vicissitudes, through evil report and through good report, ever to live under the conviction of the truth, and under the influence of the power of those most blessed words,—'Here we have no continuing city, but we seek one to come.'"

## THE BISHOPRIC OF GRAHAMSTOWN.

We have heard a great deal of late of having "the right man in the right place." Whether this cry will lead to any improvements in the management of our secular affairs, we know not; but we fear much that it is not attended to in ecclesiastical appointments. It is said that the Rev. H. Cotterill, Principal of Brighton College, is to be the new Bishop of Grahamstown. A passage from the *Record*, quoted in the *Guardian* of Sept. 3, says, that he "is a clergyman of distinctly evangelical principles, and of high scholastic attainments. He has seen service in the mission-field, as a Chaplain in the Madras Presidency." We are not about to inquire what the *Record* means by "evangelical principles;" we are willing to believe that Mr. Cotterill is "the right man" for a bishopric; but is Africa "the right place" for him. "He has seen service," we are told, "in the mission-field" of India: surely, then, India should be his place. He has been used to an Indian climate,—he knows Indian ways,—is perhaps acquainted with some Indian language; surely, then, India is "the right place." Such has been the practice in other appointments. A clergyman returned from China, and he was

sent as Bishop to Hong-Kong. Another clergyman, who had seen service as a Missionary at Sierra Leone, was, after some years' sojourn in England, consecrated Bishop of that See, because he was the fittest person who could be found for that office.

We ask, is there no one among those who have laboured for the Church in South Africa—who went there with the intention of living and dying there,—who, after having put his hand to the plough, has not looked back,—who has left Africa only for a time of needful relaxation,—who has earned the respect of the people of South Africa—who could be found for this office? If such could be found—and the readers of the *Colonial Church Chronicle* know well that there are such men—perhaps having shown themselves fit for an African bishopric, they will some day be appointed to sees in India or in Labrador.

There is one result which we think will follow from this appointment. The disregard of the wishes of the people in the Colony, so far as they are known, will serve to give a great impulse to the movement now in progress for Colonial Diocesan Synods, and for the election of their own Bishops on the part of the Colonial Churches, and the management of their own affairs.

## Correspondence, Documents, &c.

### VISITATION JOURNAL OF THE BISHOP OF BOMBAY.

We are greatly indebted to a correspondent at Bombay, who has lately sent us a copy of the Bishop's Visitation tour, which has recently been printed by order of the Government at whose suggestion it was made, as we learn from another source. Our correspondent says,—"Bishop Carr made, almost annually, similar tours; but as, unfortunately, he was never requested by Government to report upon them, no detailed record of them (so far as I am aware) is extant. Otherwise, it would have been very interesting to compare his visitations (to the same portion of the Diocese) with that of Bishop Harding, and see what changes, for the better or the worse, time had wrought therein."

We know comparatively so little of the Diocese of Bombay, that we make very large extracts from the Bishop's Report. We think that our readers will be pleased to see the anxiety which the Bishop manifests to have proper buildings erected and set apart for churches. We hope that he will succeed in attaining this object.

We venture to add most respectfully an observation from the *Bombay Times* of August 11th: "We can only regret that when we observe how well our Diocesan performs all that he attempts, so very little should be attempted by him. One visitation, of the most moderate length of four months' duration, performed in five years, can hardly be accepted as a presentable specimen of the work of the Pastor, who ought to be the inspector of all parts of his flock, and a model to all

the lesser shepherds under him. Dr. Harding we should think the first dignified ecclesiastic in India who ever required to be reminded by Government of the manner in which his duties should be performed."

"*To the Right Honourable* LORD ELPHINSTONE, *Governor in Council, &c. &c. &c.*

MY LORD,—I have the honour to acknowledge copies of despatches to and from the Honourable Court, which have been transmitted to me under direction of your Lordship in Council by letter of Mr. Secretary Hart, No. 27 of 1856, dated January 25th, together with the request from your Lordship which accompanied these documents, that I would furnish to the Government such detailed information regarding my Visitation Tours as I may consider to be of general interest, or likely specially to interest the Honourable Court.

2. I beg to express to your Lordship the great satisfaction with which I receive this intimation, that a fuller account than has heretofore been customary in this Diocese, of the Episcopal Visitations, will be acceptable both to this Government and to the Court at home.....

3. I will proceed at once to give a summary of my visitatorial duties since the delivery of my Primary Charge to the Clergy of the Diocese in St. Thomas' Cathedral on March 8th, 1855. A copy of this Charge, notwithstanding that it is strictly a '*concio ad clerum*,' I take the liberty of transmitting with this Report.

4. In the course of the ensuing monsoon I proceeded to

*Sholapore.*—This Station lies so out of the way, that it could not well be made to fall into my tour. I therefore visited it from Poona, and, being unwilling to travel 156 miles and back for a shorter stay, I remained at the place ten days. My first duty here, as everywhere, was to inspect the church; and I confess that I felt some little surprise and disappointment on being conducted to a building, whose only external sign of the sacred purpose to which it is set apart is a bell, or gong, suspended beneath a strange piece of masonry within the compound, and under which, whenever notice of Divine Service is to be given, a native seats himself grotesquely enough on the top of a ladder to strike the metal above his head. The building itself seems tolerably substantial, but, after all, it is an ordinary bungalow, and no more. The interior is better than the exterior. But I could wish to see the exterior more adapted to indicate the common feeling of all Christians—the feeling, I am sure, of your Lordship, and of the Honourable Court—that the House of God should be characterised by a suitableness of structure, marking it out from all other edifices as designed for a special and an honoured use. I am no advocate for expensive churches. But with no great outlay the church at Sholapore might be made to tell, in a way that it does not now, for what purpose it is intended. The burial-ground is appropriately situated, and decently kept.

With a view to make my visit the more generally useful, and that I might have an opportunity of frequently meeting all classes of the

community, I adopted here a practice, which I have carried out at other Stations with much encouragement, of opening the church for an early service, on as many week-day mornings as was practicable, and, after solemnizing the Morning Prayer, myself delivering a short unformal address from the reading-desk, directed principally to the candidates for Confirmation, but of a nature to suit others also. I hope to adhere to this practice as an established usage in all my tours. In administering the rite of Confirmation, I have thought it desirable, in order to a more general attendance of the community, to celebrate the Service at an evening hour; and as at Sholapore, so at other Stations, I have been gratified to see a numerous and attentive congregation.

Having performed this duty, visited the hospitals, examined the schools, inspected the Church-books and records, and given attention to such other matters as seemed to fall within the scope of my office, I returned to Poona, and a few days afterwards held a Confirmation at

*Kirkee.*—5. This place, of course, is continually under my eye during my accustomed residence at Poona in the monsoon. Her Majesty's 14th Light Dragoons having recently come to the Station, and no Confirmation having occurred within their reach for a long while past, I was glad to find the offer of one gratefully received. I take this occasion, however, to make a remark on the state of the church at Kirkee. There are few churches in which I have preached more frequently with greater interest. First the 10th Hussars, and now the 14th Light Dragoons, fill the building with a large congregation. But the edifice is much beneath its use. One thing especially your Lordship's attendance there must have brought under your own observation as exceedingly offensive. The floor is of mud, and of the foulest description. Repeatedly a cloud of pulverized earth and ordure may be seen sweeping along its surface, in a way that no one of us would tolerate in his own dwelling. There are some other slight alterations which the interior of the church requires, but the substitution of stone (easily to be procured) for this most objectionable flooring, will not, I hope, be long delayed, now that Kirkee is likely to be continued, as I apprehend, among the chief military stations of the Presidency.

6. I now have to sketch a tour of some extent, upon which I entered on October 26th, 1855, and terminated it March 6th, 1856, and which embraced all the Stations in Sind, Kutch, Kattywar, and Guzerat, to which Chaplains are assigned. I should not have attempted so wide a circuit in one journey, but having been disappointed of Sind in 1854, I resolved to take it, and Guzerat, with the intervening districts together, rather than have the course of visitation which I had previously laid down for myself, interrupted. On October 30th I reached

*Kurrachee.*—7. This very rising Station I had had the happiness of seeing in the spring, on the occasion of consecrating its new and handsome church. The interior of the edifice is especially to be admired; it is very simple, but lofty, massive, and solemnizing.

The wisdom of the principle which the Honourable Court was led some years since to adopt, undertaking only the cost of the substantial building of a church, and leaving whatever is strictly ornamental to be supplied by private liberality, has here received an excellent illustration. The voluntary aid of individuals has not been wanting, and the erection of such a structure for the worship of God has had a sensibly good effect on the Station, as well as a beneficial influence on the minds of the natives. I cannot forbear from acknowledging here the great advantage accruing to the objects of my visitation, as indeed to everything that relates to the moral welfare of the community, from the countenance and cooperation of Mr. Bartle Frere, the Commissioner. . . . .

*Kotree.*—8. The head-quarters of the Indus flotilla, a small but interesting Station. The church, which is well adapted to the place, was mainly provided by subscription, and for the last three years its minister has been sustained from the Diocesan Additional Clergy Fund. I could give but three days, including one Sunday, to this Station; and after holding a Confirmation, and consecrating the church and burial-ground, I crossed the Indus to

*Hydrabad.*—9. A place of rapid improvement, in which I found seven days well occupied. I had hoped to see some signs of the church appearing above ground, but was disappointed, the foundation not having yet been laid. Some diversity of opinion, moreover, had existed to the site; but, before I left, this was happily settled, and a spot selected with general approbation. I have since heard, with much pleasure, that the first stone has been laid, in compliance with the desire of many besides myself, by the hands of the Commissioner. For lack of a church, Divine Service has been held on the Sunday morning in a barrack,—many of the soldiers, as I was informed, usually standing for want of accommodation. The Sunday on which I was present was the day set apart by the Governor-General for thanksgivings to Almighty God for our victories in the Crimea; and certainly, I could never wish to address an audience whose sympathies seemed to be livelier than those of the congregation then before me in that crowded barrack-room. I felt that they deserved a better sanctuary; and when I proceeded, after sermon, to the holy table for the purpose of administering the Lord's Supper, and some doors, unavoidably left open, exposed to the gaze of a large number of natives the rude and unseemly way in which we were about to celebrate that sacrament, I could not but rejoice in the prospect of a suitable church being soon erected. . . . .

One scene at this Station I remember with peculiar interest. At the consecration of the new and spacious burial-ground, as I took my place in the gateway to receive the petition, I found before me an assemblage, as I was told, of no fewer than 150, almost entirely officers and privates, and all voluntarily attending. I could not refrain from making a short address to them, prompted by the solemnity of the occasion, which was received with devout attentiveness. The transaction seemed to me to betoken that growth of the religious sense

which we cannot too highly prize. I ought to remark that the want of better rooms for schools, both for children and adults, is at present a serious impediment to their instruction. It will, I was assured, be remedied as soon as practicable.

10. Higher than Hydrabad I did not advance; but in pursuance of the kind permission of the Honourable Court, by their despatch dated April 4th, 1855, I had had the satisfaction, before I quitted Kurrachee, of recommending to your Lordship in Council, that one of our newly-arrived Assistant-Chaplains should be stationed at Shikarpoor, to take charge of that and the adjacent stations; and he was entering Sind as I was about to leave. If permitted to visit Sind again, I shall hope to reach its farthest Stations. In consideration, however, of the very trying nature of the climate there, my wish will be, with the sanction of Government, not to detain any one Clergyman at Shikarpoor beyond a limited period. It has been a great relief to my mind to see an appointment to that charge, and I beg to express my thanks to the Honourable Court, for granting my request for the means to provide for the spiritual wants of that part of the Diocese.

11. From Hydrabad I passed down the Indus and by sea to Kutch, landing at Mandavie, which is visited at certain seasons by the residents at Bhooj, when they are attended also, at given periods, by the Chaplain of that station. A burial-ground here of considerable size indicates the place as once in the occupation of European troops. . . .

*Bhooj.*—12. Here, on asking for the church, I was grieved to be taken to the meanest-looking bungalow in all the camp. A little whitewash, and a few repairs, had made the interior less unpleasing; but as a place of Christian worship I could not view it with satisfaction. The community was small—smaller than usual—owing to a recent change of troops; but all who were able attended Divine Service twice on Sunday, and one and all seemed to be looking forward with much interest to the commencement of a church. There had been much difficulty in deciding on a site, but a spot had now been determined on, and it seemed to me very eligible. The burial-ground is well kept. No Confirmation took place here, there being no candidates. After four days I went on to Kattywar, and reached

*Rajkote.*—13. For the Christmas week, which I was glad to do, as the residents had been for some time without Church Services, owing to the sickness of the Chaplain. I stayed with them ten days, including two Sundays and Christmas-day. The church is of prepossessing exterior, but wants a verandah; in the absence of which, all such small edifices, once heated at certain seasons of the year, are never cool. The interior is very uncouth. The burial-ground is in good order, and I was glad to find that on the erection of a new wall, not long since, a considerable space had been taken in; for this enabled me, after consultation with the Brigadier commanding, to settle a point which had created some difficulty. The whole of the original ground having been consecrated, neither Roman Catholics nor Protestant Dissenters could be allowed their own services within it without irregularity. A sufficient portion of the new ground,

however, is now assigned to meet their wants, and I trust that no further trouble will arise. In the absence of the Chaplain, I was pleased to have some very fit catechumens offering themselves to me for examination and instruction, whom I afterwards confirmed. But I left this Station very much concerned that it is not in our power at present to do more than appoint one clergyman between it and Bhooj. The distance is great, and the Runn of Kutch intervening, renders the passing to and fro very tedious and fatiguing. A long march brought me next to

*Deesa.*—14. This large outpost has never had a church, properly so called. The building now used as a church was raised for a school-room, for which it is more suited. . . . . The burial-ground was in proper condition. After five days I moved on again to

*Ahmedabad.*—15. The duties of the Chaplain at this Station lie wide apart, some in the city, and some at five miles' distance, in the camp. In the city is a little church, the exterior and interior of which, if not architecturally faultless, are yet of generally good appearance, but by common complaint it appears to be for many months in the year insufferably hot. An external verandah would have remedied this. Divine Service is celebrated in the camp in a way that I am ashamed to describe. The congregation assembles in a mess-room, where I found myself standing in front of the side-board, with a table close at hand piled with plates, and other appurtenances of the dinner, for which, before the worshippers could withdraw, the native servants were busily beginning to prepare. I need not hint at the kind of remark elicited from the natives by such a practice going on year after year in immediate proximity to the chief northern city of this Presidency. The church in the city is certainly too far away from the camp to be generally resorted to thence, and I would venture to express a hope, that a small church, however plain, may be granted to the camp at Ahmedabad to enable the residents there to meet for public worship, as the Honourable Court have always desired that their servants should do, in a decent and solemn manner. I was gratified by a request to visit the arsenal, which also lies at some distance from the city church, in order to conduct a religious service with the people employed there. The occasion was very pleasing, and I thought it among the signs for good, for which it became me to be thankful. There are two burial-grounds: one in the city, strangely intermixed with Mahometan mausoleums, and therefore not in order; the other in the camp, quite as it should be. A Confirmation closed my stay, and I went on to

*Kaira.*—16. Here I had no need to ask for the church, which proclaims itself by a spire rising very picturesquely at a distance above the trees. Its ample dimensions, on nearer approach, awaken but one feeling of regret, that a building so capacious should now so greatly exceed the requirements of the place. I officiated in it twice to sixteen people, where six hundred might be well received. When erected, however, it was by no means too large; and I cannot but admire the principle which forbids it, though no longer wanted, to

fall into decay, and cherish the persuasion that the hand which sustains a fabric where so little use can be made of it, will not deny to other places the provision which they urgently require. It was more than enough to spend three days at this Station. The burial-grounds tell a sad tale of past mortality there, and I was grieved to notice that one of them, and that which seemed to have been occupied mostly by tombs of larger size, was protected by no wall; every marble slab was gone; not one name remained; and a thoroughfare was still made by the natives through the broken hedges. This last evil will, I trust, be checked. From Kaira a few days brought me to

*Baroda.*—17. Here is a church, of which I may say, without particularly scrutinising the style, that in its general result it is very much what all our ordinary churches in India ought to be, simple and unpretentious, but manifestly a building set apart from all common uses, well screened by an external verandah, and within, roomy and well ventilated. The burial-ground also is in excellent order. I spent five days at this place with much satisfaction, and held a Confirmation and other services. I cannot refrain from mentioning the good effect which I saw here from the practice most kindly maintained by the Brigadier, Lieutenant-Colonel Morris, in reading the Prayers in church, together with a well-chosen sermon, on every Sunday. The Station is visited only six times in the year by the Chaplain of Surat, and in the intervals this celebration of public worship is of the greatest value. A good congregation attends; and the observance of the Lord's-day, and other habits of social religion, are materially promoted. I next came to

*Broach.*—18. At which place I had the happiness, on Sunday, February 24th, to consecrate the neat and appropriate chapel which the Government has lately erected, occupying the very mouth of the breach by which the town was taken. This is the fourth church which has been consecrated since my entrance on the See of Bombay. The residents at the time were but few; no Confirmation was required, and three days sufficed for all which I had to do. The inspection of the burial-ground gave me satisfaction.

*Surat.*—19. Closed my tour; the church of which Station, if not all that ecclesiastical architects would desire, yet has the merit of being a structure adapted to its purposes, with the interior very conveniently arranged. The burial-ground, so peculiarly interesting as the spot in which some of the first settlers and governors of the Presidency were interred, has lately, by order of Government, been placed in a better condition than heretofore; the wall having been rendered a protection to the ground as it used not to be, and some of the tombs, although more calculated to excite curiosity than admiration, having been so far repaired as to prevent immediate ruin. Surat is not in importance what it has been, and five days were ample time for all my duties there, the last of which was the administering of the rite of Confirmation. On returning to Bombay, I took an early opportunity of visiting

*Tannah.*—20. Spending Good Friday there, and celebrating the

Service for the day. The church remains, at one and the same time, a memorial of the liberality of the Honourable Court, and of the faultiness of the style of ecclesiastical architecture prevailing at the period when it was built. It stands in the burial-ground, a position not generally desirable, but having the advantage, in so small a Station as Tannah, of keeping the graves and tombs under the eye of the community. No Confirmation was necessary here. The residents, who are very few, receive a ~~monthly~~ visit from the Chaplain of Byculla,—an arrangement by no means convenient, but I am at a loss to propose a better.

21. Three Confirmations at the Presidency during March may be said to have terminated my visitatorial duties for the season.

22. I feel that I ought not to submit this Report to your Lordship, and the Honourable Court, without recording the impression which the retrospect leaves upon my mind, and which is decidedly one of encouragement and thankfulness for the signs which I witnessed of a general movement in the right direction on all matters of moral and religious obligation. I have the honour to be, &c.

J. Bombay.

Bombay, 29th March, 1856."

"*To the Right Reverend the* Lord Bishop *of* Bombay.

My Lord,—I am directed to acknowledge the receipt of your letter, No. 55, of 29th ultimo, containing an account of your Lordship's visitatorial duties since March, 1855, and to convey to you the thanks of the Right Honourable the Governor in Council for this very interesting communication, which will be duly submitted to the Honourable the Court of Directors, and which he proposes, should there be no objection on your part, to have printed for general information.

2. The construction of a church in the Camp of Ahmedabad, which is suggested in paragraph 15 of your Lordship's letter, Government do not consider to be a measure of present necessity, as there is no European corps quartered there, and European officers of native corps can, without much inconvenience, attend the church in the city; but the chief engineer of public works has been requested to submit, for the approval of Government, estimates for improving the churches at Sholapore, Kirkee, Rajkote, Ahmedabad City, and Deesa, in the matters in which they are shown in your letter to be deficient, and for the proper fencing of the burial-ground at Kaira.

3. With regard to the 10th paragraph of your letter, in which you suggest that no Chaplain should be detained very long without relief in the trying Station of Shikarpoor, I am desired to state that the Right Honourable the Governor in Council will be prepared to approve of any arrangement by which your Lordship may be able to carry out this suggestion; and for the provision of the other objects referred to in your letter as desirable, steps had, I am to observe, been taken before the receipt of your letter.

4. Finally, I am directed to offer your Lordship the congratulations

of the Governor in Council on the general results of your tour as stated in the concluding paragraph of your letter, and on the great benefit and gratification which, he learns from other sources, it has bestowed on the Christian communities of those Stations which you were able to visit. I have the honour to be, &c. W. HART,

Bombay Castle, 30th April, 1856." Secretary to Government.

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## BURMAH.

WE transfer to our pages the following extracts from letters which appear in Nos. 19 and 20 of "Occasional Papers from St. Augustine's College." They are written by the Rev. T. S. Pettigrew, formerly one of the Fellows of the College, and now Chaplain to the East India Company. We have annexed Burmah to the dominions of Britain, but the Church has done nothing yet to bring the inhabitants to the knowledge of Christ.

"*Rangoon, March 19th*, 1856.—It is impossible to tell you the longings that my wife and myself have had all this Lent, for the quietude of St. Augustine's. How little one appreciates such blessings until one is called to a place where they are not vouchsafed in the same manner. I have been intending, ever since my arrival, to write you a very long letter, but I have had such full occupation in the Station itself, as actually not to have been able to visit any of my out-posts, which now greatly need my presence. I have, however, taken every precaution as regards them, by having services regularly held by officers whom I could trust, and whom I have previously known at head-quarters.

I think in a few years this place will be one of immense commercial importance, and will be sure to have a large body of troops, European and Native, always stationed here. At present they have no chapel for the town, or rather city, itself, which therefore falls to my lot. There is an immense field for work at home and abroad,—I mean at Rangoon itself, and amongst the Burmese. The Burmese will do anything for money; but there is a race of them called the Carens, or Careins, more intelligent, and very peculiar in many respects; they say that they have lost the knowledge of the truth, which is to be revealed to them by a pale man. They have some indistinct tradition of the Fall, and are most readily converted; indeed, the difficulty is to withhold them. *The only possessors of the field are the American Baptist Missionaries, who have had many converts. There is not a single Church of England Missionary that I am aware of in Burmah.* I have been so occupied that I have not given that attention which I purpose to the Missionary work, but *I think that there never was so encouraging a field to work in.*

It is most sad at times to be surrounded by so many heathen sounds; the continual drum, a species of '*tomtom*.' The unearthly noises of their curiously shaped musical instruments, and other unmeaning strains, are most distressing. But there is another side to the

picture, and that side is the hideousness of the example of those calling themselves Christians—of those who at home have enjoyed every privilege that belongs to the members of Christ's Body. You see them living positively in the grossest sin, begetting children by the Burmese women, to be brought up and nurtured as heathens, for on no account will the mothers allow them to become of a different faith. I have known instances of officers of one of Her Majesty's Regiments living with persons of this description, and positively hiring agents to tend their heathen offspring. I shudder to speak or think of the amount of vice brought amongst a set of heathens, to be added to their own, by those who have been watched and loved and tended by mothers all-pure at home, and not less watchfully by their spiritual Mother. This for the most part is the European atmosphere one is obliged to breathe. I do not say entirely so, of course; for Indian society has improved much of late years. But among those who do live respectable lives outwardly, indifference, apathy, and latitudinarianism of every kind prevail. I determined by God's grace from the first to set my face boldly against all these things; to try and pursue my path of duty unflinchingly, but with good temper, and, to the best of my judgment, with moderation. This Lent we have refused all invitations, which have pressed in from all sides; for Lent, if I may judge by Rangoon, is the season of festivity rather than of weeping: but having thus broken the ice, the way is comparatively smooth. If circumspection is needful in a clergyman at home, it is a hundred-fold more so with one in India or Burmah. He is respected if it be only on account of the rarity of seeing one at all, and if he walks worthy of his high vocation, he must be esteemed. The Chaplains all go by the name of the Padre Sahib, and the Burmese call me the Kala Phiongee, or Foreign Sahib.

I am beginning to feel my way in my work well; it is a glorious field, and what, my dear Warden, would I give at times to have you by my side! Is there no chance, no hope of sending me out a man for the Missionary work? But he must study Burmese beforehand. I would keep him by every means in my power; he should always have a roof to cover him, and wherewithal to be fed. Can you not begin and train such a man? Whilst you are doing so, I should be able in the course of a few months to write more explicitly on the pecuniary part, and the openings for his work. I should like him trained as St. Augustine's alone knows how to train.

I am in great perplexity just at present about a house, this being a new station. I have the chief magistrate's house now for a short time, but fear that I shall be compelled to build a bamboo house, and live in that until I can build something better. Rent is asked to the price of 100 or 150 rupees a-month, for houses which in India would not be inhabited. I think the climate very fine; I have scarcely had a day's indisposition since I have been here; but when people live dissolutely, they are quickly taken off by dysentery or fever. The nights, unlike those of Southern India, are delightfully cool, and thus in the morning you rise refreshed instead of jaded by turning

about all night, which I frequently did at Madras, though I had the Punka over me all the time. I find there may be a great deal done in this climate with care, and there is no reason but want of personal strength why any of the services should be mutilated; and even in the hot weather you may have service, as I have, at 6. 30 a. m. I am compiling a Litany for the use of the sick, of which I will send you a copy when printed.

I have been working hard at a collection of Hymns, combined with the Psalms of David (metrical version) for the soldiers, who do not like giving up the latter. The number of chits or notes one has to write is almost incredible; every thing is done in writing, and I am only compelled to go out for hospital services occasionally in the sun. I wear at such times an helmet made of pith, and an umbrella in my hand. I go on pony-back; and sometimes in a palanquin.

. . . To the Students one and all give my affectionate remembrances. How I long for some of them! One day, in this land of heathenism, would so stir up their hearts, that they would leave no opportunity of preparing for their great work unemployed. I hope St. Augustine's will leaven India, as it is leavening other parts; a better tone of religious feeling, and a zeal guided by knowledge and love, are much wanted."

The following extracts are from a second letter from Mr. Pettigrew:—

"I have been in communication with two of my brother chaplains, and we are all equally anxious for you to send us out a man for Burmah. We will guarantee the expenses of his living at the College. If you can send us two, so much the better. *It is a sad disgrace to think that the Church of England has no representative in Burmah as a Missionary of its pure and undefiled faith. The American Baptist Missionaries at present occupy the whole field, and their preaching seems to have no hold upon the Burmese themselves at all.*

The Mission is certainly very arduous, and one which will require a man of great self-denial; he must also be physically as well as mentally qualified for the work. The climate is very hot, but there are cool mornings and cool nights which will enable a man to do very much. The heat in the middle of the day is perhaps greater than in any part of India, but then comes for six months in the year what is called the monsoon time, when he may go about almost at any hour of the day without an umbrella. He should, then, be in good health, of very temperate habits, and well able to govern his passions. With regard, for instance, to temper, there is no place where so much circumspection over oneself is required. The irritation, if I may call it, of the high temperature, not to speak of that caused by insects innumerable, forms no small part of one's trials. And with regard to mental powers, he should possess an aptness for the languages: the Burmese is a very difficult language indeed, and requires great study, and one of its chief difficulties is in the accentuation. When known, the language is soft and melodious, for though containing words the harshest possible in spelling, they are all softened down in the

pronunciation. If you cannot find a man of sufficient courage after being told the truth, try and get us one who will work at the Karen language, which is far easier.

It will be a labour of time, requiring great patience and perseverance, great faith, and prayer, and love. The Burmese in themselves are not an interesting people to my mind; they are very ignorant, very obstinate, and very ugly. But the soil is uncultivated, and who shall say but that it will, with God's blessing, bear fruit abundantly? All the different studies and exercises you prove your men in at the College will find an ample field for work. We have a man now ready, but not yet ordained, from Bishops' College, Calcutta, but I am anxious that you should send us a man or two; two is better, for the work is difficult, and should not be undertaken alone and single-handed. If you will write and let me know what our chances of success are from the College, I will then instantly communicate with the Bishop on the matter, and see what future support they can have.

*St. Peter's Day.*—I have been with you all the entire day, throughout your services. . . . I greatly long, my dear Warden, to hear of you and from you, to hear of all the students individually who are still remaining with you, and whom I know. Give my kind regards to one and all; would indeed that I had even one here: the use he would be, the assistance and comfort, are more than I can mention. News from a far land, (and from one that we love so dearly as England) is as water to the thirsty soul, so pray let me hear of your doings."

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## IDOL-WORSHIP IN SAN FRANCISCO.

[By the Right Rev. Bishop Kip. From *The Spirit of Missions* for July.]

"In one of the streets of this city is a plain brick building, bearing on its front a Chinese inscription, and under it, (probably the translation,) the words, 'See Yup Asylum, 1853.' It is not more than twenty feet wide, and seems to be only the entrance to a wide passage, which leads into more extensive buildings, in the centre of the square. It is the Hospital and Club-House of one of the three great companies which import emigrants from the 'Flowery Land,' and where, I believe, they have a place of meeting and association while in the city.

A notice was lately given, that a great religious festival, lasting for ten days, was to be held in this building. The upper part had been fitted up for an Idol Temple, and this was its dedication, as the Idol took possession of his place of worship. This, of course, excited great curiosity, as previously it was not known that the Chinese had any place of worship in this city. Their only religious ceremony seemed to be one in the spring, in commemoration of the dead. Then, clothed in their richest dresses, they walked in procession out to the cemetery. Accompanying them is a wagon, with their musicians, 'making day hideous' with their horrible sounds, and another filled with provisions, among which a goat roasted whole, with gilded horns,

occupies a prominent situation. After some services at the graves, the procession returns, and the provisions are eaten at their houses. When, therefore, tickets for the inauguration were issued, signed by the 'Committee of Arrangements,' G. Athai and Ahing, there was a general desire to witness this display of Idol-Worship in a Christian land.

There was a great rush the first day. In fact it was so crowded in the temple that there was not room for the processions and kneelings of the Chinese priests; and therefore notice was given that hereafter the building would be shown, but all strangers must retire from the place of worship when the services began. Passing the entrance, we found a long passage leading through the building, to an extent of which I had no idea. It had been built out into the centre of the square, in a way of which the exterior gave no indications. A part of it was occupied with kitchens, store-rooms, and all the various conveniences for an hospital. Opening the door of a room at the extreme end of the building, we saw a dozen Chinamen seated around, and were saluted with a cloud of smoke, which at once issued forth. One of the inmates immediately started up to prevent our entrance, but we had time to see that it was the opium room, devoted to the use of this destroying drug. Some were seated around smoking, while, on a raised lounge, two were laying with pipes in their hands, apparently too far gone in stupefaction to rouse themselves.

On the same floor is the large reception-room. It is gorgeously decorated with carvings and inscriptions; while at one end are brown vases of grotesque shape, in which incense was burning. On both sides of the room, against the wall, are seats covered with crimson satin, richly embroidered with gold flowers, while next to each was a carved ebony table. On these tea was served to such as had any personal acquaintances among the Chinese present. It was brought in very diminutive cups, and without sugar or milk. The Chinamen (for no females were present) were all in their holiday suits, and made every effort to be polite and attentive to their visitors.

In the story above, we were shown the temple where the worship is held. It is a room about forty feet long, at one end of which the idol —a superbly carved, painted and gilded wooden figure, life size—was seated on an elevated throne, surrounded with all the decorations which Chinese ingenuity could devise. Before him was a high altar, covered with offerings in the shape of provisions. On it huge red wax candles, covered with emblems, were burning, and incense was fuming up from the bronze urns. Through the centre of the room was a long table, covered, like the altar, with every conceivable delicacy in the Asiatic style: dried and fresh fruits of all kinds, cakes, wines, and tea. The fish were cooked whole, their heads gilded, and their fins and tails painted gaudy colours. The birds were standing up in the attitudes of life. The centre of the table was filled with a hog, some four feet long, roasted whole. The entire feast, indeed, made a beautiful appearance, and showed that a Chinese dinner-table, from the ingenuity of the dishes, must be a very picturesque affair.

The temple was hung round with gorgeously carved and gilded wood; inscriptions in every variety of colour; flags, and picturesque transparent maps. It was, indeed, superbly furnished; and, as the decorations were entirely Oriental, they were unlike anything we had seen before. They seemed to have collected about their wooden god all the paraphernalia of a prince. The articles on the altar and table, we were told, were presents from wealthy Chinamen in this city.

There were nine Chinese who seemed to act as priests, and were distinguished by their elegant dresses. Their robes, of the richest blue silk, flowed to the floor, while their caps were surmounted by gilt balls. Two of these seemed to have the superiority in rank. He who acted as high-priest placed himself at the end of the altar, two others ranged themselves before it, while the remaining six took their stand in the lower part of the hall, facing the huge candles and incense vases burning on the end of the long central table.

Then commenced the service. The high-priest uttered a few words in a kind of discordant, nasal, recitative way, to which the others responded, while the band in the next room opening into the temple gave a flourish of their horrible music. Then, at every sentence, the second priest at the end of the hall prostrated himself till his forehead touched the floor. Then the whole six would bow their heads equally low. Then they would march in procession up and down the hall and round the table, chanting in a monotonous tone. At one time they knelt before the table, and various gifts were handed to the priest, which he elevated as if offering them, and then, bowing to the floor, placed them on the table. It seemed a kind of consecration of them to the idol. Then the provisions on the altar, at the god's feet, were subjected to the same process, together with cups of rice, and tea, and wine. Then sandal-wood was thus offered, which was afterwards burned in the incense vase.

The large window at the lower end of the hall was open to the floor; and at signals given during different parts of the service, a small cannon was discharged in the yard below, followed by a most deafening noise of fire-crackers. These last occupy an important place in all Chinese ceremonies; and during their festivals the part of the city where they most live is resounding all day and night with the noise. Towards the close of the service they all knelt, and one of their number read aloud the contents of several sheets of red tissue paper before the idol. These were prayers, which were immediately afterwards burned in a furnace outside the door of the room,—this being the Chinese method of offering them. The whole service lasted almost an hour, and was thus made up of genuflexions, bowings, prostrations, processions, and chants, to us, of course, utterly unintelligible. It was apparently confined entirely to the priests; for the Chinese, who were crowded around, filling the hall, seemed to look on just as the spectators did, and evinced no more interest in the proceedings. The whole affair concluded with repeated prostrations by all the nine priests; and we went home with splitting headaches from the heavy, oppressive atmosphere of the temple, the air of which was loaded with incense.

There was one fact with which I was forcibly struck. It was, the great resemblance in outward appearance to many services of the Romish Church which I have seen. Take some grand service in St. Peter's, at Rome, and substitute the Pope on his throne for the idol on his high seat, and except that the prostrations were not *quite* so low as to bring the forehead to the floor, there were apparently the same bowings, and kneelings, and processions, and chantings. I believe that a Chinese, looking at a Romish service in the presence of the Pope, would be struck with its resemblance to his own.

Yet, who would imagine that such a scene could be witnessed in this city? The worship of a god of wood in this nominally Christian land, where, within a mile, twenty congregations who 'profess and call themselves Christians' are accustomed to assemble for the worship of the One True God!"

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## NEW ZEALAND CHURCH CONSTITUTION.

THE following extract from the *New Zealander* of April 30th contains a speech of Bishop Selwyn, which is important for its bearing on the general question of Colonial Synods:—

"A Public Meeting of the Members of the Church of England was held at St. Paul's Schoolroom, Auckland, on Saturday, the 26th. The Bishop of the Diocese attended, in accordance with the request of the Church Committees, for the purpose of giving any information he could as to the prospect of a Church Constitution being established in the Diocese.

Archdeacon Abraham was called to the chair. There were about forty lay-members present, as well as most of the Clergy of the neighbourhood.

The Bishop stated, that he had made every effort, during the last ten years, to carry out a Church Constitution, in which the Bishop, Clergy, and Laity, should all take their due part; and that for this purpose he had held public meetings in all the provinces of New Zealand, the results of which were embodied in a tabular statement, showing the amendments proposed at each meeting, and the signatures affixed in support of them. He had also made inquiry in England, with a view to ascertain whether the Imperial Parliament would assist the Colonial Church in framing such a Constitution as is required: but he had found that the third Bill which had been introduced for the regulation of the Colonial Church, had been dropped in the same manner as the two preceding; and that there is now very little prospect of any Imperial legislation on the subject. This makes it necessary that the Church of England in the Colony should take a lower ground, and instead of aiming at a Constitution which should have the effect of establishing a complete system of ecclesiastical polity, including a definition of Church membership (a question which it had been found impossible to solve), it is now proposed to associate together, by a Trust Deed, upon terms of mutual compact and agreement, such persons as may be found willing to administer the Pro-

perty of the Church in conformity with the general principles embodied in the tabular statement above referred to; which principles may be simply stated as,—

1. That the Doctrines and Ritual of the Church of England shall be adhered to, and shall not in any way be subject to alteration by the Church Convention proposed to be formed.

2. That the management of all property held under the proposed Trust shall be vested in the Bishop, Clergy, and Laity; and that the consent of the Bishops, of a majority of the representatives of the Clergy, and of a majority of the representatives of the Laity, shall be necessary to constitute a valid act binding upon the whole body.

The system proposed will then rest upon the basis of property, and will affect only those persons who are willing to concur in the provisions of the Trust Deed; and, if required, to sign a declaration of their willingness to be bound by the rules laid down, from time to time, by the General Convention constituted as above-mentioned. All other members of the Church will be left in the possession of all the ordinary rights and privileges to which they can prove themselves to be entitled, but will not be admitted to a share in the management of property held under a Trust Deed, to the provisions of which they decline to consent.

The steps now in progress for carrying these objects into effect, are,—

1. The preparation of a Bill, to be laid before the General Assembly, to render more simple and effectual the Titles by which congregations or societies for purposes of religious worship or education in New Zealand hold property for such purposes—adapted from 13th Vict., 'Religious Titles Bill.'

2. The preparation of a Draft Deed, which is now in the press, and will be circulated, as soon as it is ready, among the Members of the Church in all the Provinces.

After a sufficient time shall have elapsed for the careful consideration of the Draft Deed, it is proposed to assemble a General Convention of the Members of the Church; at the meeting of which it is hoped that a Model Deed will be agreed upon, by which all the tenure of property and management of the affairs of the Church may be regulated in future, with the exception of such properties as cannot be brought within the operation of any general system. It will, of course, be understood that the adoption of the proposed Deed will not alter any of the purposes for which any Church property is now held in Trust; but will simply facilitate the appointment of new Trustees, and give security for the fulfilment of the purposes of the Trust in the most effectual manner.

The duties of the Convention so established will be to apportion the funds arising from the Church Property; to determine the tenure of all Church offices; and the amount of all salaries payable out of the Income of the Trust Estate; and in general to make such regulations, from time to time, as may be necessary for the government and extension of the Church system.

[After some general conversation, the Meeting was adjourned to a future day.]"

## NEWFOUNDLAND.

THE following paragraph is translated from the *Chronique Religieuse* of *L'Observateur Catholique*, of August the 16th. It shows us what the Church of Rome thinks necessary in Newfoundland. We do not know what extent of territory the Roman Catholic Bishop of St. John's has hitherto superintended, but we suppose it must be considerably less than that which is intrusted to Bishop Feild. The latter has asked to be relieved from the charge of the Bermudas; he has offered to resign a part of his income for the endowment of a new Bishopric; but we are not aware that any steps have been taken to accomplish this desirable object. We allow Rome to go before us everywhere, and then we complain of her aggression:—

"The *New-York Freeman's Journal* informs us, that the Holy See has divided into two Dioceses the great island of Newfoundland, in which hitherto there has been but one Bishop, residing in the city of St. John. The city which is the centre of the new diocese is Havre-de-Grâce;[1] and it is rather singular that this city, formerly baptized by our Norman fishermen, should be raised to the dignity of an episcopal see, while the great city which gave its name to it has only a simple curé. The 'R. Dalton,' for a long time curé of Conception Bay, in the island of Newfoundland, has been elected first Bishop of Havre-de-Grâce, and he was consecrated, on Sunday the 25th of May last, by Mgr. Mullock, Bishop of St. John's. It was only the second time that the island had witnessed this august ceremony; and it edified a great multitude of persons who were present at it."

It is worthy of notice, that the new Bishop seems, from this account, to have been consecrated by one Bishop only.

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## ACCOUNTS OF MISSIONS BY TRAVELLERS.

WE extract the following passage from the *New York Churchman*. We have often heard of travellers and soldiers who speak of Missionary work as a complete failure. Our readers will probably remember Madame Ida Pfeiffer's account of Missions in India, of which she knew nothing. We are not acquainted with the work referred to below:—

"We entirely concur with our religious contemporary, the *Intelligencer*, in his animadversions upon certain very unreasonable strictures in Bayard Taylor's recent volume on India, China, and Japan, on the results of Christian Missions in the East. The learned traveller says,—'While I cheerfully testify to the zeal and faithfulness of those who labour in the cause, I must confess that I have not yet witnessed any results which satisfy me that the vast expenditure of money, talent, and life, in Missionary enterprises, has been adequately

[1] "Harbour Grace" in the Reports of the *Society for the Propagation of the Gospel.*

repaid.' And our contemporary very judiciously and forcibly replies as follows:—

'It may be said, first, that satisfactory results may exist without having been seen by Mr. Taylor. A traveller passing rapidly over a country, and taking no special interest in Missions, but, on the contrary, deeply interested in climate, customs, architecture, &c. &c., may easily fail to see what is necessary to make him a competent judge on this subject. Secondly, the great part of the Missionary work already done in India is confessedly and designedly preparatory. *Finis coronat opus.* The issue must be revealed by experience, before the value of the present course of action can be accurately estimated. Thirdly, faithful statistics give one hundred thousand conversions as the fruits of East India Missions; and after making the liberal allowance of one-half as possibly or even probably spurious, still there are fifty thousand souls raised from the gall of heathen bitterness to the joy of a Christian's hope. What amount of money, talent, and even life, is not overpaid by such a result! Fourthly, the Churches at home, who have contributed the money, and the Missionaries abroad, who have given talent and life so freely to this cause, do not grudge any past effort or sacrifice, but esteem the results which they *know* to have been produced an abundant return for all that has been done and suffered. If they are satisfied, who need complain?'

This is to the point. The fact is, that travellers like Bayard Taylor, unless they are earnest religious men, do not care to concern themselves sufficiently about such things. They do not look beneath the surface for any results of religious influences; and they seldom take into account the Divine assurance that is given to those who 'cast their bread upon the waters.' We are decidedly of the opinion, therefore, of our more thoughtful contemporary, that 'the truth is, Mr. Taylor is an accomplished traveller and a graceful poet, as well as a man of amiable personal character; but the moment he touches the doings of evangelical religion, he is beyond his depth.' 'The things of God are spiritually discerned.'"

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## PAROCHIAL ASSOCIATIONS.

September 22, 1856.

Sir,—I found in a former volume of your valuable periodical some letters concerning the practical working of Parochial Associations, which were very useful to me. I think if those who have successful Associations at work would write such letters to you, they would confer a great blessing on many like myself, who want practical detailed information on such matters. Letters in a periodical like this do great good; they encourage both writer and reader, and provoke to emulation. I can quite trace some of my present *Society for the Propagation of the Gospel* working here to the letters I allude to above. Will you do me the favour to insert this note in your next? It may, perhaps, serve as a provocative to others to write. The things one wants to know are such as these,—

The working of quarterly meetings: what sort of meetings? Are they hortative or instructive? Are they with pictures? Are there collections at the door? Is there any system of collectors and boxes for the *Society for the Propagation of the Gospel* connected with these meetings? How does it work? Can both the *Church Missionary Society* and the *Society for the Propagation of the Gospel* be worked unitedly with success, or is it better to choose one and work it? How does the Juvenile Association work? Have you meetings or lectures with pictures for them, or what? Do you circulate the Societies' papers,—how?

A number of these questions have been in their turn anxiously weighed by me; and I think, if my brethren would have the kindness to give a short history of what is doing in their parishes in this way, the homely narrative would, I am sure, be as interesting to many as it would be to

Your faithful Servant,

A Parochial Clergyman.

## Reviews and Notices.

*Church Missions. Speech of the Right Rev. the* Lord Bishop of Lincoln, *at a Public Meeting, held at Nottingham, June* 30, 1856. London: Bell and Daldy. 1856.

We hope that this speech, the price of which is one penny, will have a very wide circulation. It sets forth the duty of Missionary exertion, and gives a clear and succinct account of the work of the *Society for the Propagation of the Gospel.* It then replies to objections which are sometimes made to the Society. We trust that our readers will not think the following extract too long:—

"I cannot be ignorant, partly from what I have seen from time to time in the newspapers, and partly from what I have heard myself, that there is in this neighbourhood, in many minds, a certain distrust of the *Society for the Propagation of the Gospel.* It has been said that she is not careful in the selection of the Clergy which she employs. It has been said that there is a tendency to Romanism in her operations. In many minds there is also a sort of vague suspicion that there is a rivalry between this Society and the *Church Missionary Society.* They are too much regarded as rival instead of as sister institutions. That I do not share in these sentiments, you will see by my standing here to advocate the claims of this Society. I do not believe such statements to be true. I believe them to be misapprehensions, in some cases grounded upon misstatements. Of course, I say nothing as to my capabilities of forming a sound judgment on this point. But it so happens I have had some opportunity of judging of the character of the *Society for the Propagation of the Gospel.* It is now about twenty years since I became connected with this Society. For ten years I held office as Local Secretary in the parish of Islington. For seven years, as the offices of the Society were situate in my parish in London, I was able to attend its meetings without the loss of time which would have otherwise been the case, and I was therefore a frequent attendant. For some years I had the honour of being one of the Clerical Examiners of the Society, of which I shall speak hereafter. I am, therefore, able to say with confidence that the Society does exercise great care in the selection of its Missionaries. I have no less hesitation in saying that there is no tendency whatever to Romish principles in those they send out. Of the Missionaries connected with this Society, some are sent out from England, while others are ordained by the Colonial Bishops

in their own Dioceses. I speak first of those who are sent out from England. Every Missionary, before being accepted by the Society, has to be tested by a Board of Examiners—five Clergymen, appointed by the two Archbishops and the Bishop of London. There was the Chaplain of the Archbishop of Canterbury, the Chaplain to the Bishop of London, and two others, besides myself. There is a searching examination of the character of the candidates, conducted by means of confidential correspondence; each single individual is examined by each of the Examiners, and sometimes collectively by all; in fact, they are tested much in the same way as the Bishop tests his Candidates for Orders. The men selected are those of requisite ability and knowledge; they must be also sound, zealous, and faithful ministers of the Gospel, according to the discipline and doctrine of the Church of England. Of course, and necessarily, by far the greater number of those who offer themselves are rejected. I remember one of my colleagues, who was also an Examiner for the *Church Missionary Society*, telling me that he knew of no difference in the principles on which the Clergy were selected for that Society and for this,—both equally seeking for earnest, faithful, Gospel-preaching men. There are also Missionaries on the Society's list who are ordained by the Bishops abroad. Of course, I cannot speak of these with the same amount of confidence. You will observe that whenever our Colonies have episcopal organization, where the funds have to be supplied from the country at home, there were two modes of operation or principles of action left open to the Society who supplied those funds. It is possible to say, 'We will keep the appointment, and also the dismissal, of all Missionaries in our own hands; so that, although placed while there under episcopal control, we will reserve to ourselves the right of recalling them if we think fit.' This is the principle adopted by the *Church Missionary Society*. The *Society for the Propagation of the Gospel in Foreign Parts*, on the other hand, has always, from the very commencement, acted upon the principle that when there is a Bishop in the Diocese, it should place its Missionaries under his care, and there leave them. No doubt, each of these principles has certain advantages, and certain disadvantages. Some may think that, if they contribute their money to support Missionaries, they are bound to see that they support none but fitting men, and that they have a right not only to appoint them, but also to recal them. But then this system produces a complication of government, which cannot help at times leading to unpleasant consequences, and which requires the greatest care and circumspection to avoid difficulties. On the other hand, the *Society for the Propagation of the Gospel* might have occasionally men on its list whom it would not itself have sent out, and who might probably be replaced by better. But then it is acting on the ancient Church principle, and upon the principle of our own Church at home, which does not allow the patron of a living to recal the Clergyman he has appointed. And it is the only principle, I maintain, which it is practicable to adopt where Missionaries are placed in charge of separate parishes, in the Colonies as well as in England. It would be unbearable, when the pastor of a parish has won the affections of his people, if he were to be recalled by a committee sitting here in London, without the sanction either of his parishioners, or of the Bishop of the Diocese in which the parish is placed. I believe that the principle adopted by the Society is the best on the whole, and the only principle on which it can possibly act. I am not, however, prepared to admit that these cases to which I have referred as possible, are frequent. In the majority of cases, to take the wide range of the Society's Missions, you will find men as devoted, as able, and as earnest in their work, and as faithful to the principles of the Gospel, as you will find employed by any Society or Church in the world. I have had the opportunity of seeing most of the Colonial Bishops, and many returned Missionaries, and it has been often a great refreshment of spirit, aye, and a great incentive to throw more zeal and heart into our own work at home, to see the earnestness and self-denying devotion with which these men have been labouring abroad."

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*A Sermon preached at the Annual Commemoration in the Chapel of St. Augustine's College, on St. Peter's Day, June* 29, 1856, by the Right Rev. the Lord Bishop of Colombo. Canterbury, 1856.

We thankfully acknowledge the receipt of this very eloquent dis-

course. We believe that the Bishop of Colombo intends shortly to return to his Diocese, and we trust that he will be strengthened to continue his labours there for many years. He may be assured of the earnest prayers and the respectful sympathy of the Church at home. We extract the concluding passages of the Bishop's sermon:—

"May all and each of you, who go forth for the work of God from this venerated sanctuary, now, after more than a thousand years, made a second time the cradle of England's Missionary zeal, be ever mindful of the rich inheritance you bear, as of the holy cause to which you give yourselves. It is the noblest and the holiest work which the heart of man can be engaged in, or the mind of man apprehend. It needs also qualifications which none but the Holy Spirit of God can impart, but of which, remember, none need despair, even the simplest, humblest, weakest labourer in the vineyard of Christ: none need despair, for it is written, 'My grace is sufficient for thee: My strength is made perfect in weakness.' It is a work, moreover, as full of hope as of faith, in many a desert land,—desert, I mean, and destitute in all the wants of man's spiritual need, though teeming with human and perishing souls in countless numbers, as the ant-hills teem with animal life around them.

In no other way can the unjust taunt of Rome against us so well be met, that the Church of England is not a Missionary Church; that the Missionary spirit, and the Missionary heart, and the Missionary faith is lacking in her; that in her world-serving self-indulgence she is not capable of lifting herself up to the high call of God upon His own, to be witnesses among the heathen in every dark corner of the earth, of the saving efficacy of the atonement of His crucified Son, of the expiatory and all-sufficient merit of that cross, of which, either as an outward symbol or an inward reality of our faith, it becomes us, as baptized members of His Church, and fearless champions of His truth,—it becomes us, one and all, never to be ashamed: for He and He alone is the 'propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

May, then, each of you, when you go forth from this holy house of study, and meditation, and calm,—of discipline, of self-denial, and preparation for the work of God, and self-devotion to the service of your heavenly Master, aided by the prayers and cheered by the 'God speed' of those you leave behind; may you go forth in a strength not your own, but one above and far better than your own,—the strength of the daily prayer you have here offered up, of the holy food here on your knees again and again before God received of the Body and Blood of Christ. In your lone hours of temptation and sore trial and conflict with evil in an evil world,—in duty often hard to be done, but still harder to be left undone,—may you ever remember the promise of yesterday's abiding comfort, that 'The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand: the Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul. The Lord shall preserve thy going out and thy coming in from this time forth for evermore.'

And may your own prayers, and the prayers of many, who, separated in distant lands, but with united hearts, look to this honoured Institution, as to a fountain-head of hope, and aid, and faith for the Church at large, reflect back in tenfold measure the blessing they receive.

'O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.'"

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*The Journal of Convocation; being a New Series of "Synodalia."* No. VII. September, 1856. Rivingtons.

This Number contains, among other very interesting papers, a valuable article on "The Rise and Progress of Synodal Action in Australasia," written by the Rev. C. Warren. There appears also, in

this number, the following note in reference to Dr. Wolff's Letter on Polygamy, in the *Colonial Church Chronicle* for July:—

"A writer in the *Colonial Church Chronicle*, July 1856, p. 17, observes, 'It is nowhere, except in the last of these' (the questions of the Bulgarian nation to Pope Nicholas) 'that we find the question plainly put, What should be done in the case of a man who had taken (of course in his heathen state) more wives than one? And the answer of Nicholas is a decided one: "Put away all but the first married."'"

The following should be noticed:—

The Spanish theologists and canonists, who went to Mexico immediately after the conquest, being unacquainted with the customs of those people, raised doubts about their marriages; but when they had learnt the language, and properly examined that and other points of importance, they acknowledged such marriages to be just and lawful. Pope Paul III. and the Provincial Council of Mexico, ordered, in conformity to the sacred Canons, and the usage of the Church, that all those who were willing to embrace Christianity should keep no other wife but the one whom they had first married.—*Abbé Clavigero, History of Mexico.* Translated by Cullen, I. p. 322.

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*La Supremazia Papale al Tribunale dell' Antichità* is an Italian translation of Mr. Meyrick's excellent tract, *The Papal Supremacy tested by Antiquity.* The Association for making known on the Continent the principles of the English Church is indebted for this version to a distinguished Italian writer. We called the attention of our readers to the French translation of this tract some time since (*Colonial Church Chronicle,* Vol. viii. 393); we are glad to have the opportunity of again urging them to provide themselves with the publications of the Association for distribution on the Continent. The tract now before us is in large clear type, and does great credit to the Turin printer.

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We are happy to announce a new and revised edition of the Rev. J. S. M. Anderson's *History of the Church of England in the Colonies and Foreign Dependencies of the British Empire.* It is in three volumes small 8vo., and has a map and a very useful index. The price of the complete work is 24*s.* It needs no commendation of ours.

Mr. Anderson has also lately published *The Fruits of Divine Love; a Sermon preached in Bristol Cathedral, August* 27, 1856, *at the Festival of the Clergy and Sons of the Clergy in the city and neighbourhood of Bristol* (Rivingtons). It is a very practical and eloquent discourse. There is an Appendix and an interesting account of the Institution, for the benefit of which it was preached. The recipients of the bounty at present are the widows and daughters of necessitous deceased Clergymen of any diocese of England, Wales, Ireland, and *the Colonies.* We extract the following passages:—

"I am not here putting any imaginary case before you. I speak of facts to which the whole world bears witness. Chasms thus made in our ranks at home are thus, day by day, filled up; and thus, too, through each varied field of Colonial enterprise, the same work of devoted courage is renewed. Scarcely four months have passed away, since tidings were borne to our shores from Newfoundland, telling us of him who, occupying a foremost rank among the Clergy in that the most ancient of our Colonies, has fallen, in the full strength of manhood, in the

midst of a people that loved him.[1] And now again, like tidings have reached us from Southern Africa, announcing the death of one who, lately our brother Presbyter in this Diocese, has since, as a chief pastor of the flock of Christ in that distant continent,[2] made 'full proof of' his 'ministry.'[3] The 'sun' of both these servants of the Lord 'is' suddenly 'gone down, whilst it was yet day.'[4] Though 'making many rich,' they were themselves both 'poor;'[5] and, in their poverty, they have patiently lived, and died.

Can you, brethren, stand by and hear of these things unmoved? When such men fall, have you no hearts to feel for the sorrows of their bereaved households? Are you to turn aside, and say, 'We know them not; they are strangers to us; we will not give a premium to improvidence, by taking upon us a share of domestic burdens which ought never to have been created?' Who can be ever justly accounted a stranger, when we are all 'members one of another?'[6] Or who can enable you to determine in every case—I was almost going to say, in any case—with rigid accuracy, how far the present anguish of the widow or orphan is traceable to causes which deserve your censure? Think rather of the actual distress which is before you, and of the call to relieve it which issues from 'the Lord' who 'careth for the strangers,' who 'defendeth the fatherless and widow.'[7] 'Leave thy fatherless children (He saith), I will preserve them alive; and let thy widows trust in me.'[8] And, how doth He make good this gracious promise? Even by making the hearts and hands of His faithful people the almoners of His love."

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We have received a copy of a very important pamphlet, which has been printed for private circulation by the Rev. A. R. Symonds, of Madras. The title of it is "*The Extension of the Episcopate viewed in relation to the Missions of Southern India, with special reference to the erection of Tinnevelly into a Bishopric.*" We hope to take further notice of this publication in a subsequent Number. We believe that it may be obtained at the office of the *Society for the Propagation of the Gospel*, 79, Pall Mall.

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## Colonial, Foreign, and Home News.

### SUMMARY.

The Journal of the Seventy-third Annual Convention of the Diocese of New Jersey has been lately issued. The following is the account of the services at St. Mary's, Burlington, of which church the Bishop is the rector:—

"Daily Morning and Evening Prayers, with the full music; the children of both schools attending, as they do also the Sunday Services. The Holy Eucharist on every Lord's day and every holy day. A night service, with a sermon and congregational practising, on the eve of every saint's day, and every Thursday evening. Public catechising, after Evening Prayer, on the first Sunday in each month; and after Morning Prayer on the Saints' days, and every Wednesday and Friday. The parish schools do admirable work for Christ and the Church. The schools are open to all; and gather in the children of

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[1] Archdeacon Bridge, of whom an interesting Memoir may be seen in the *Colonial Church Chronicle*, of last May.

[2] Bishop Armstrong (of Grahamstown). See *Colonial Church Chronicle*, of last month.

[3] 2 Tim. iv. 5. [4] Jer. xv. 9. [5] 2 Cor. vi. 10.

[6] Rom. xii. 5. [7] Ps. cxlvi. 9. [8] Jer. xlix. 11.

the poor. They are taught the Catechism and the Church's system of religious training, sacred vocal music, and a plain English education."

The system of free seats and weekly offertory is growing into increased favour throughout the diocese, while, wherever the system has been fairly tried, its results have proved satisfactory.

The Bishop's address is more than ordinarily interesting. He takes occasion to allude to the unhappy perversion of his younger son to the Romish schism. "But he is the child," concludes the venerable Bishop, "of many tears and many prayers: and there is still hope that he may come to himself. That it may be so, I humbly ask your fervent supplications."

We regret to learn that the Bishop of KINGSTON was taken ill at Montenegro Bay, while engaged in a Visitation. He was afterwards so far restored as to be able to resume his duties.

The Bishop of CAPETOWN is expected to visit the Diocese of GRAHAMSTOWN, and, as Metropolitan, to discharge certain Episcopal functions there, in consequence of the death of the late Bishop. It is understood that he will be accompanied by the Governor, who is about to visit the country, in which it is proposed to place some expected emigrants.

We give elsewhere the address of condolence which was presented to Mrs. Armstrong, previous to her leaving Grahamstown, and her reply. She left the colony, with her family, for England, by the *Ariel*. Before she left Grahamstown, she was most cruelly robbed: all that she had provided for the voyage home was taken in one night. May He who is a Father of the fatherless, and a Judge of the widow, comfort and support her in all her trials, and raise up to her many friends at home.

A Missionary of the Wesleyan Society (Mr. Thomas) has lately been murdered by the Amapondas. He seems to have been killed while attempting to quell a conflict between two tribes of natives.

The Bishop of CHRIST CHURCH has sailed for New Zealand.

We announce with great regret the death of the Venerable J. R. Wollaston, Archdeacon of Western Australia. He was highly respected throughout the colony, in which he had been resident since 1841.

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SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Report of the Society for 1856 has just appeared, and it is of more than usual interest. The accounts of the different Missions are given in greater detail than has hitherto been the case; and the extracts from the reports sent by Missionaries are well chosen, and are of very great interest. We should be glad, if we could, to reprint a great portion of them, but we know not where to begin, and we find it difficult to leave off. We will venture to extract the following passage from the letter of the Bishop of Capetown, in which he announces the death of Bishop Armstrong, and thus speaks of his successor:—

"No one will succeed or give satisfaction, in the very arduous post now vacant, but one of like mind with the late Bishop, and willing to walk in his steps. He must be a sound and zealous Churchman, filled with a Missionary spirit, not easily daunted by difficulties, bold

and prompt in his plans, yet with sober and matured judgment, not afraid of incurring responsibility, a thorough man of business, and one who will work cordially with the devoted set of men already in the field."[1]

The Abstract of Receipts presents the following results :—

| | |
|---|---|
| "Collections, Subscriptions, and Donations . . . . . | £52,166 |
| Legacies . . . . . | 10,853 |
| Dividends, Annuities, &c. . . . . | 3,734 |
| | 66,753 |
| To this must be added on account of Contributions for *particular Dioceses, or Special Objects* . . . . . | 16,117 |
| Making the Total received . . . . | £82,870 |

It is, moreover, to be borne in mind that no portion of the sums contributed in India, and in the several Colonial Dioceses, is included in the preceding summary."[2]

Many, we may say most, of the parishes in England, do nothing in aid of the Society. Its work is enlarging, and one great source of income, the Queen's letter, is now lost. Surely the Clergy throughout the kingdom should come to its aid. If such exertions as have been made have produced such results, what might we not hope for if we were all to work as we should do for this aid. We have seen the following general summary of the receipts and expenses of the Society, and we confess, that while it is encouraging as a token of what may be done by comparatively few, it is very humiliating as showing how few have been engaged in the work :—

| | No. of Churches. | Churches Remitting. | Collections. £ | s. | d. |
|---|---|---|---|---|---|
| England and Wales . . . | 13,711 | 4,447 | 43,586 | 10 | 4 |
| Ireland . . . . . | 1,679 | 219 | 1,249 | 2 | 10 |
| Scotland . . . . . | 136 | 39 | 570 | 8 | 11 |
| Foreign Parts . . . . . | — | — | 170 | 15 | 3 |
| Total . . . . . | 15,526 | 4,705 | 45,576 | 17 | 4 |

We believe we speak within the mark, when we say that more than half the parishes in England do nothing whatever by aiding the *Society for the Propagation of the Gospel*, or the *Church Missionary Society*, to enable the Church to perform her Missionary office.

"Millions of our heathen subjects are living and dying without any knowledge of the Saviour of the world, because their Christian masters cannot be induced to contribute the funds necessary for the maintenance of preachers of the Gospel among them. Tens of thousands of our own poor countrymen in every British colony—in Canada, New Brunswick, Newfoundland, in Australia, and Southern Africa, are deprived of the ministrations of religion, because we will not out of our riches communicate to their poverty, and so help them to raise an income sufficient for the moderate wants of humble and laborious pastors, who would be content to spend their lives in ministering to the spiritual necessities of their brethren.

[1] Page lxxxix. [2] P. xxv.

The Society, then, would surely not be justified in keeping silence, but seems plainly called upon to proclaim aloud the need of a much larger spirit of giving to the cause of Christ, and for the furtherance of His Gospel. Especially it would call, respectfully but earnestly, upon those Clergy whose parishes contribute nothing regularly to the support of the Missions of the Church, to establish at once Associations in aid of the Society. Let each congregation be organized for the extension of the faith. Let each have at least its annual collection, to which all may contribute as God has prospered them; and then, but not before, will England be taking that part which seems to be assigned to it, in the providence of God, by its wealth, its commerce,—but, above all, by its manifold Christian privileges,—for the propagation of Christ's Gospel, and the extension of Christ's Church throughout the world."[1]

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St. Augustine's College, Canterbury.—We are informed that the authorities of Exeter College, Oxford, have offered to maintain a Student at St. Augustine's, provided a suitable person can be found. "The College will prefer one who is willing, if other circumstances concur, to go to one of the Dioceses presided over by Bishops who are members of Exeter College; viz. Guiana, Montreal, and Rupert's Land." It is desirable that the appointment be settled before Advent Sunday next (November 30). The necessary applications should be made without delay. Exeter College has on a former occasion given liberal assistance to St. Augustine's.

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Toronto.—(From the *New York Church Journal.*)—The Rev. Mr. Bousfield, formerly Missionary on Wolf Island, opposite Toronto, has been for some years in the charge of the Northport Mission, having easy communication with the Mohawks, under the Rev. Mr. Anderson, on the opposite side of the Bay. The rev. gentleman is an adopted Chief of the Mohawks, and during the past fortnight, when about to leave for the mother country, there to spend some months, a deputation of the Mohawks waited upon him and presented the address which, with the reply thereto, is given below.

"One of the Chiefs presented, at the same time, to his brother a small wooden box, containing, in miniature, the furniture of an Indian lodge, the 'wooden gods' excepted. The box itself is of black walnut, lined with crimson velvet, instead of the customary black squirrel skin. Its contents were: 1. Bushel for carrying corn from the field; 2. Mill for grinding or beating, like a pestle and mortar, of maple and cherry; 3. Sieve for corn; 4. Bowl for corn soup, made of maple knot, ladle, of butternut; 5. A bow, of iron wood, string, of deer's sinew; 6. Heavy-headed arrow, for small game—sharp-pointed, feathered and pointed arrow for war; 7. Tomahawk and pipe, handle of black ash, representing war and peace. There were also, curiously cut out of thick paper, pictures of the wolf and the bear in the woods, the thistle, wild rose, birds in bushes, the hemlock-tree with birds, the cedar-tree

[1] Report of the *Society for the Propagation of the Gospel*, p. cxxxix.

with crows; while the upper part of the covering of the box was surmounted by carving, well executed and coloured, of the bear, turtle, and wolf, the tokens of the Mohawks. These symbols of Indian life, before the white trader or the Missionary appeared among the Mohawks, it is Mr. B.'s intention to take with him to England.

The address and reply above referred to are as follows:—

*To the Rev. O-che-chus-koh, or All-Flowers,—From the Mohawks of the Bay of Quinte.*

*Father,*—You are going to leave the Red Man's hunting-grounds, and visit your friends on the other side of the Great Salt Lake. You have always been our friend, and before you go we wish to tell you that we love you. And, as a small token of our respect, we beg of you to take this little box, which contains the whole furniture of an old Indian lodge, except the gods, which, we are happy to say, we do not know how to make.

*Father,*—You are now a Mohawk, and can tell your friends that we are happy. Our forefathers spilled their blood in warding off the blows aimed at the throne of Great Britain, and received as a reward of their loyalty this beautiful piece of land. As it was too large for us to cultivate, we sold a part of it to the Government, and receive annually the interest of the purchase-money.

*Father,*—You know we are loyal, but our hearts are sore when we think of some of the bad treatment we received from those for whom our forefathers fought. When we sold our land we received no allowance for each *seventh* lot. On inquiring the cause, we were told that, 'In every township, at the request of our good and kind father, King George the Third, the seventh lot was reserved for the Church to which we had the privilege of belonging;' and as we are always ready to give the Great Spirit of our means, we cheerfully, on the understanding that it was for Church purposes, gave the portion asked for. But now that the Clergy Reserves are taken for other purposes than religion, and the pledge made with us broken, we think we have a claim upon that seventh lot in our township, that we may pay our Clergymen and School Teachers, and in other ways further the interests of Christ's Church.

*Father,*—Our means are small, but we have built a church, which now requires additions and improvements; and though Indians are too proud to beg for themselves, they wish you to tell the good white men in your country, who first sent us Missionaries and persuaded our nation to lay aside their pieces of wood and stone for the Bible and Prayer-book, that we want money to complete God's house. If we receive our rights, that is to say, pay for each seventh lot, we could do all without any assistance. You know that we now give one-third of our payments to God. We cannot give more; something is required to cover the red skins of our children. The sound of the white man's axe has driven the beaver and other animals out of our reach, and the presents promised to the Red Man *for ever* by the British Government are now stopped, so that we must buy cloth and leather at the white man's store.

*Father,*—We thank the Great Spirit for putting it into the hearts

of your countrymen to teach us Christ's religion; we are all members of the Church, and rejoice in her privileges.

*Father,*—Your Red Brothers are loyal. They sometimes, it is true, complain of the unjust treatment they receive from the Whites, yet they love their great mother, the Queen, and will be ready, if unhappily their services should be required, to take up the tomahawk and war-club, which has been covered by the plough, to protect her crown.

*Father,*—We now shake hands with you, wishing you a good journey to your native land; and praying the Great Spirit to bring you back to our neighbourhood in a very few moons with restored health.

*Father,*—Farewell!

From our Council Fire.

By the Chiefs, Abraham Brant, Alexander Loft, Seth W. Hill, James Maricle, Thomas Claus.

*July 26th*, 1856.

REPLY.

*Chiefs, Warriors, and Brothers,*—Your kind address, and present of a 'box, containing all the furniture of an old Indian lodge, except the gods,' has both surprised and gratified me.

It is very pleasing, after having been honoured by adoption into your nation, to know that the interest awakened by my feeble efforts of duty towards you has rather increased than diminished.

I thank you for your kind wishes, that I may prosper and be in health. I wish the same towards you all.

You are happy that you 'do not know how to make the gods' worshipped by your forefathers hundreds of years ago. You have been Christians one hundred and fifty years—nearly two thousand moons. I thank God, as I know you also do, that your fathers, five generations ago, 'cast their idols to the moles and the bats,' and forsook their temples for 'the Church of the living God, the pillar and ground of truth.' Happy are all true believers in the Lord Jesus.

You have shown a noble spirit in giving much, as becometh Christians of all colours, to the service of the great 'Father which is in heaven;' 'God loveth a cheerful giver.'

I well know your loyalty, for I have eaten 'on-ush-tohk' in your wigwams, when, on your plains, you kept the birthday of the good King George the Third, and have seen your armed warriors carrying his standard, and singing the 'death-song' for the rights of the British crown.

You have not been treated justly in the matter of the 'sevenths' of your land; and I shall, if it please God to bring me safely to my native land, tell my good white brethren how my Mohawk brothers have been robbed.

What more can I say? Your Ratsihuhstatsy and I have been long friends; we all are now brothers; let us all pray the Lord Jesus that God the Father, Son and Holy Ghost, may ever bless us, and 'prosper the work of our hands upon us.'

And now I shake hands with you, Chiefs, Warriors, Brothers. May God bless you all. Farewell!

O-Che-Chus-Koh.

(T. Bousfield, Clerk.)

FREDERICTON.—(From the Halifax *Church Times.*)—Extract of a Letter from Fredericton, dated Aug. 27:—"I have been enjoying the Cathedral Services very much. It is a noble building. The size of it disappointed me at first, as it is rather difficult to associate the word cathedral with a good-sized parish church at home; but, on reflection and examination, it is really a magnificent work for a place like this, which must have a mighty influence upon the architectural taste in this country, and tend greatly to refine and heighten the devotional feeling of those who worship within its gorgeous walls, every foot of which is a witness to some portion of truth. It was specially pleasing to learn that the long and foolish opposition to the Bishop's great and good work has vanished, and that the people here would be very sorry to go back to the old system. Judging from the full congregations—attended even by Dissenters—and from the 2,000 communicants in one year, they seem no longer to see the Pope, or any such phantom, in the beautiful and touching symbols which adorn and embellish the building, or in the heavenly music of its large and most respectable choir, which is, as it should always be, composed of the very first classes in the capital of New Brunswick; the venerable Bishop himself taking the greatest pains in it, and being seen practising among them on week-day evenings, handing round the music, and keeping all in order.

To-day is the visitation of the Diocese, and all the Clergy are here, of course. I wish I was writing after the Bishop's Charge had been delivered, as I would attempt a short description of it."

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OREGON.—(From the *Spirit of Missions.*)—Letter from the Rev. JOHN SELLWOOD.—By the hands of Bishop SCOTT it was our privilege to receive from this suffering and devoted servant of the Cross the following letter, which will speak for itself. It gives, in more full detail, the simple narrative of his sufferings, and almost miraculous escape, and his strong faith and cheerful hope, when, to all appearance, in the immediate prospect of death. It cannot be that, as he fears, the cause of Oregon can suffer from such a miracle of mercy, and such a triumph of faith. May his life, thus ransomed from death, be long spared to do his Master's work in Oregon, and then the mob and the massacre at Panama will be overruled for good, and only remembered in the mercies and grace which have triumphed over judgment, and made the wrath of man to praise his great deliverer, and our only Saviour and Redeemer.

"Portland, Oregon, June 17, 1856.

REV. AND DEAR BROTHER,—I have the pleasure of again being able to take a pen in my hand and write a few lines. While confined to my bed in the hospital in Panama, I dictated a short letter to be written to you, which, I hope, reached you.

In the gracious providence of God, I have arrived at the place of my destination, but am not yet able to engage in the duties of my office. Considering, however, what I passed through in Panama, on the awful night of the 15th of April ult., it is wonderful that I am here in Portland, Oregon, and able, with my own hand, to write this letter to you. I arrived here on the 9th inst. My brother and his family

arrived here in safety and in health, some two weeks previous. We were, all of us, from the oldest to the youngest, in imminent danger of our lives, but God has spared the life of every one of us; we, however, lost all our money, and various other things likewise, besides considerable Missionary funds entrusted to my keeping to pay our travelling expenses, &c., by friends of the Mission in South Carolina.

I received my wounds from the mob. I was in the Railroad Dépôt, when the police, (it is said, by order of the Governor of Panama,) after firing volley after volley into it, (not a shot having been fired from it, to the best of my knowledge and belief,) broke into it and commenced murdering and robbing as many of the passengers who were in it, as they possibly could. In order to escape their hands, I fled from the building, when I fell into the hands of the mob, who quickly surrounded me and endeavoured to kill me. I received, in the first instance, two or three most severe blows with a weapon of wood, having sharp edges, at the same instant a pistol was fired at me—the ball passed through my body close to the heart. It passed so close to it, that one of my attending physicians at Panama said to me, the week I left the hospital,—'I look upon your escape as a miracle; the ball passed so near the heart, that it must have passed at the instant of its contraction; for, had it passed at its expansion, you must have been killed. Just the one-tenth of a second made all the difference in your case between life and death.'

On receiving the pistol-shot, I fell to the ground as dead, when immediately those who surrounded me drew their long knives and cut up my clothing, and robbed me of all I had about my person. My right hand was likewise most severely burnt with powder, and my left grazed by a ball. The wounds I received have marked me most conspicuously for life, in my forehead, over my left eye, and the backs of both my hands. My right hand, besides the mark of the burn, shows a large quantity of powder remaining in the flesh. I cannot see as well with my left eye as I did before, and the bone of my nose, immediately between my eyes, is beaten in, which prevents me from breathing through my nostrils when I have a cold. For the first two weeks or more, after the affair, I could only breathe through my mouth.

All my wounds are healed, with the exception of my pistol-shot one, that will not be healed yet for some time. Although my forehead is healed externally, yet, internally, everything is not in the state it was before I received the blows. In consequence of the feeble state of my body, and the injuries received in my head, I cannot yet engage in the active duties of the ministry. I require, for a season, rest instead of labour. Previous to leaving Panama, my attending physicians gave me the strictest injunctions to take no mental or bodily exertions for a season, after my arrival in Oregon, accompanied with the assurance, if I would do so, I should afterwards be able to attend to the duties of my profession.

The mental effort required to write only the above lines has been almost too much for me—it has cost me very many hours of preparation, and has made me feel quite unwell in my head. I was compelled to stop in the midst of writing, and rest on my bed for a long season.

My fingers are stiff for holding a pen, but I have not lost a finger on either hand—they are only stiff.

After I was robbed of all I had about me, I was left for dead on the ground—here I lay for several hours; at length, with other wounded persons, I was carried to a place where my wounds were dressed. The doctor of the steamship (the *Illinois*) that I came over in from New York to Aspinwall was at Panama, and dressed my wounds. At first he had not the remotest expectation that I could recover, and said to me, 'You are a dead man.' I liked his candour, and felt grateful to him for it. After he had dressed my wounds, however, he changed his mind, and considered that there was some prospect of my recovery, with care—that care I had extended towards me; and, in the all-wise and gracious dispensation of Providence, I have already recovered in a wonderful degree, with the prospect, after an interval of rest, of being able again to engage in the delightful work of preaching the Gospel of Christ.

In reflecting on what happened to me at Panama, I have sometimes feared lest the cause of Missions in Oregon should be retarded by it; such, however, ought not to be the case. Let no one who feels it his duty to devote himself to the Missionary work in Oregon, be deterred from coming, is the testimony which I bear.

I would state that, after I received my wounds, as I lay on the ground, fully expecting, in a short period, to die, I did not regret, for one instant, my having devoted myself to the Missionary work in Oregon. The Lord supported and sustained me in that trying hour, (my dying hour, as I thought,) and gave me sweet peace and tranquillity of mind, and enabled me to pray for my murderers. Relying solely on the Saviour, I enjoyed his presence—I enjoyed a sweet and heavenly calm within my breast, amidst the awful storm that raged around me, the horrible outcries and noises made by the murderers and robbers on that dreadful night. When my last hour actually arrives, may the king of terrors be equally as divested of his gloomy aspect, and may I be enabled as calmly and steadily to repose my soul on the blood and righteousness of the Redeemer.

While I lay on the ground, bleeding from my wounds, and constantly growing weaker, life apparently fast ebbing from me, I looked back upon my past ministerial life, and felt thankful to God that, during the whole of it, my grand object had been to endeavour to save souls—that my preaching, from first to last, had ever been salvation by grace through faith—that in my pulpit addresses I had steadily endeavoured to preach right home to the hearts and consciences of my hearers, making them feel that they were personally and deeply interested in the important truths announced. I had preached the preceding Sunday on board the *Illinois*, and calling it to remembrance, it afforded me great pleasure to reflect, that my last sermon on earth was respecting Christ Jesus the Lord, and the way of salvation through faith in Him.

The Lord, for wise and important purposes, saw fit for me, while journeying on his errand, to be smitten down and robbed of all; yet, I can sing of mercies as well as judgment, with respect to temporal

matters. My prospects, at first, with respect to the things of this life, were dark; but my Master, in his own good time and way, provided all things needful for me. He furnished me, while in the hospital, with all necessary medical attendance, nursing, food and clothing; and, before I left, put it into the heart of a resident of the place to give me a little money. On board the steamship which carried me from Panama to San Francisco, several of the passengers gave me each a trifle, and when I arrived at San Francisco, through the kindness of Bishop Kip and Rev. Dr. Clark, I likewise received a small sum. The agents of the Pacific Mail Steamship Company likewise gave me a free passage from thence to this place, remarking, that I was as one risen from the dead, and they could not think of charging me one cent for my passage. Thus far, therefore, the Lord has provided for me; and having preserved my life so wondrously, I indulge the hope that He has got work for me to do for Him in Oregon.

I remain, yours respectfully, JOHN SELLWOOD.

REV. DR. VAN KLEECK, N. Y."

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SIERRA LEONE.—(From a private letter dated "Cape Coast Castle, August 5, 1856.")—"You will be glad to know that we are establishing schools in out-stations, over which I exercise the best superintendence in my power, considering their distance and the difficulties of communication. Quarterly returns of the boys and girls, with a particular account of books used, and lessons said, are sent; and I do cherish a hope, that whatever may be our preliminary obstacles, 'the day of small things is not to be despised.' Certainly not, where the knowledge of God and the good of mankind are the objects in view. To give you an idea of the way in which the natives receive an attempt to bring their children to school, I have before me a letter from a master sent out into the Wassaw country, (to the rear of Ashantee,) where are gold mines; and as the children are early employed in digging and washing for the precious metal, the parents say—'If you will feed and clothe them, and then remunerate us for the loss of their services, we will send them to school.' However, even there, we have made a beginning. Yet the poor teacher must make up his mind (and appetite too) to live on snails, plantains, and palm-oil. May I ask, is there any *Register* adapted for the entry of *adult converts* from Heathenism admitted to baptism—who know *nothing of their parents*—or know them to be *Heathens?*—It would be very desirable to have one for the Colonies and Missionary stations."

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GRAHAMSTOWN.—The following is a copy of an address which was presented to Mrs. Armstrong prior to her departure from the Colony, and of her reply.

"Grahamstown, May 31, 1856.

MADAM,—It has become our mournful duty to offer to you the respectful expression of our sincere condolence on the recent heavy affliction with which it hath pleased Almighty God in his infinite wisdom to visit yourself and youthful family. Even to us, who are comparatively strangers to the worth, the loving-kindness, the amiable character, the enlarged benevolence, the Christian virtues of him whose

loss we deplore, the painful event has carried with it heavy sorrow, and by that we can faintly shadow to ourselves the poignancy of your grief; but we humbly thank the Disposer of all things that He has, in his infinite mercy, given you strength of mind and body to support the hard trial with a Christian heroism. We believe that the sincere, honest, and heartfelt sympathy of our fellow-creatures is calculated to impart some degree of consolation to those who are sorely afflicted, and it is partly with this view that we have ventured to intrude upon your privacy. We also earnestly assure you that even the short acquaintance of not quite two years has taught us to regard our late chief pastor with affectionate reverence. We have attended his ministrations, and listened to his discourses with gladness; and we humbly hope with benefit. We hailed his advent among us with hope, as the harbinger of a future happy extension of God's Holy Word, not only within the limits of the Colony, but beyond the borders, among the heathen tribes; and we now deplore his early loss on every consideration, as a great and public misfortune to Southern Africa.

In conclusion, madam, we humbly hope and believe that the same Almighty wisdom which has now for His own inscrutable purposes caused so heavy an affliction, will watch over and protect the widow and children of him whose loss we grieve over; and that their earthly career may be as happy and prosperous as he could have desired, had he lived to guide it, is the prayer of,

Madam, your most obedient humble servants."

REPLY. "Bishopsbourne, June 5, 1856.

MY DEAR SIR,—I know not how to express my thanks for the gratifying and comforting assurance of the sympathy of my brethren in Christ, expressed in the address I received yesterday through you.

I hope you will tell any with whom you may have communication, that I deeply feel their kindness to my children and myself, and the token of their affection to him who has been taken from us.

I expect very soon to leave this land, which I had hoped would have been henceforth my only earthly home, now more than ever endeared to me by the kindness and sympathy which I have experienced in my heavy trial from all around me: but I shall ever look back with affectionate remembrance to the time of my short sojourn here, and to those whose warm-hearted sympathy has cheered and consoled me in my affliction. Believe me, my dear Sir, yours, very sincerely,

R. SOUTHEY, Esq." FRANCES ARMSTRONG.

The Easter Report of the Chaplain and Churchwardens of St. George's Cathedral, Grahamstown, contains the following statistics:—

| | |
|---|---|
| The total number of communicants during the past year is | 380 |
| The average number on each occasion | 80 |
| The greatest number at one time | 115 |
| The number of baptisms during the year | 76 |
| The number of marriages | 21 |
| The number of burials | 31 |
| The number of children in the Sunday School | 120 |
| Total amount of offertory collections for the year ending Easter, 1856, £371 4*s.* 8*d.* | |

THE

# COLONIAL CHURCH CHRONICLE

AND

## Missionary Journal.

NOVEMBER, 1856.

### A BISHOP FOR TINNEVELLY.

THE ever-growing spiritual wants of British India were met in 1814 by the appointment of the first Bishop of Calcutta; and again in 1835 by the erection of two additional Sees. The coincidence of these years with the periodical renewal of the East India Company's charter, suggests the question — Why has the recent renewal of the charter been allowed to pass without any addition to the existing ecclesiastical organization of India?

In 1841, when the Archbishops and Bishops met at Lambeth, and issued that important Declaration, which prepared the way for the erection of twenty Colonial Dioceses in the course of the following fifteen years, the assembled prelates called attention to the duty of paying "regard to the claims of North and South India." It is surely time to repeat such a call now.

In 1852 the Bishops of Calcutta, Madras, and Bombay, in their published letters, spoke of the extension of the Episcopate in India as "necessary and indispensable."

We are induced to recal these facts, at the present moment, by several considerations. A general expectation was raised in 1852 that at least one additional See at Agra, or elsewhere, would be created. This has led to nothing as yet, but delay, evasion, and disappointment. Moreover, the annexation of Nagpore, Oude, &c., within the last three years, has added a population of 7,000,000 to our Indian empire, and has increased, in proportion, the responsibility of English Christians for the condition of our heathen fellow-subjects. Lastly, our attention has been called to the matter by a pamphlet, for which we have already acknowledged our obligations (see page 150) to the

Rev. A. R. Symonds, the Secretary of the Madras Committee of the *Society for the Propagation of the Gospel.*

Mr. Symonds' pamphlet, being printed for private circulation, is probably unknown to many of our readers. Its title is, "The Extension of the Episcopate viewed in relation to the Missions of Southern India; with special reference to the erection of Tinnevelly into a Bishopric." The long Indian experience, the zeal, and well-tried ability of Mr. Symonds, would alone suffice to win attention to his proposal. But it possesses one or two advantages which distinguish it from any previous suggestion for the extension of the Indian Episcopate. Statesmen and merchants, whose interest is great in India, may rejoice to hear that he asks for jurisdiction of the most limited extent, and for no money whatever from the revenues of the country. His proposal is this:—

"The East India Company would not, it is to be anticipated, promote any scheme of this kind likely to entail additional charge on the revenues of the country; and even were the expense otherwise provided, it would not be likely to consent to an arrangement involving the subordination of its Chaplains to a Bishop not directly connected with it. . . .

Tinnevelly is a district urgently needing a Bishop of its own, and offering in every respect inducements to constitute it a See. Tinnevelly is a province of a compact and manageable extent, being not more than one hundred miles in extreme length, and seventy miles wide at the broadest part. A Bishop residing at a central spot in the province, would not be more than a night's journey from any point in his Diocese. He would be easily accessible by all, and, with comparatively little effort, might be in constant contact with every part of his See. Out of a population of 1,200,000, this province contains a Christian community of about 52,000 souls, including children and catechumens, ministered to by about twenty-one Missionaries. . . . .

Be it observed, moreover, that the province of Tinnevelly is almost exclusively a Missionary one. For many years past, its Clergy have been all Missionaries; not a single Company's Chaplain during that period has been stationed in it, nor even occasionally visiting it. Within the last two months, indeed, I observe from an Indian paper, that a Chaplain has been sent to Palamcotta, the Cantonment Station of Tinnevelly; but I apprehend that this is only a temporary arrangement. At all events, I think it probable that the Government would readily withdraw their Chaplain on a distinct understanding being entered into that the English service, provided for the last many years by the Missionaries, should be continued for the benefit of the European and East Indian community in Palamcotta.

Were such an arrangement to be agreed to, the appointment of a Bishop to Tinnevelly would involve no clashing of jurisdiction, and could not, I apprehend, be objected to by the East India Company, provided it was made in no degree responsible for the expense. The cost of the undertaking need not, I think, present any obstacle or difficulty. In urging the erection of Tinnevelly into a distinct Bishopric, I contemplate one of primitive simplicity. To be acceptable and useful as a Bishop in such a sphere as Tinnevelly, the individual should be one of a Missionary character and condition; he should be, in fact, one who had himself been a Missionary, or at least was willing to qualify himself as such, and to conform to a Missionary status. He should be one who would identify himself wholly with the Missionaries and their work; and while exercising superior spiritual functions, would so discharge them as an elder among his brethren. A Bishop of this kind would need no large income to meet his wants and to maintain his position. Allowances double those of an ordinary Missionary would amply suffice to supply the one and to uphold the other. I cannot think that any great difficulty would be experienced in raising an endowment adequate to this object."

The first argument which Mr. Symonds adduces in support of his proposal, viz. the suitableness of Episcopacy as a form of Church government to the Hindoo mind, might perhaps be met by the fact that the whole of India is at present nominally, at least, under episcopal jurisdiction, and the Hindoo sees before him the authority on which he loves to rely.

But there is much more weight in the argument that Episcopacy, brought to bear *adequately* on our Missions, is eminently calculated to sustain, to strengthen, and to enlarge them.

It is no disparagement whatever to our Indian Bishops to say that Episcopacy is not at present adequately brought to bear on a population of 150 millions, by the exertions, however zealous, of three Bishops. The energetic Bishop of Madras, in an account of his triennial Visitation lately published,[1] after having mentioned that he had been obliged to postpone indefinitely his visit to several important stations, says, "My domestic chaplain, the Rev. A. Alcock, and myself, were frequently overcome with fatigue by the incessant labour, rapid journeying, and excessive heat." Are we anxious to entail upon our Indian Bishops the honour of such a martyrdom as that of Bishop Heber?

We should enter upon a large field if we undertook to show how Episcopacy could be brought to bear, in the person of a resident Bishop, on the actual working of our Missions. One point is well stated by Mr. Symonds:—

[1] *The Mission Field*, July, 1856, p. 156.

Rev. A. R. Symonds, the Secretary of t' want of ordained
of the *Society for the Propagation of t' Missionary Society* and
Mr. Symonds' pamphlet, being pr *e Gospel*, employ a large
is probably unknown to many of led Catechists or Readers,
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and merchar but the lay-agency, when brought to bear upon a parish
hear that do in a legitimate form, and under suitable limitations.
and for member of the Church of England can otherwise than
His p necessity for the systematic employment of so large
" of lay-teachers in place of ministers; and he will
pr nsk, 'Is there no remedy?' The obvious remedy
would seem to be an extended *native* ministry; but under the
present condition of our Indian Episcopate, this, in my judg-
ment, is both difficult and precarious. The Diocese of Madras
comprises 142,000 square miles. Live where he will, or travel
as he may, it is manifestly impossible for the Bishop to exercise
any adequate supervision over so vast a Diocese, or to be in such
ready contact with its several parts as to make the ordination of
natives either easy or safe. The Bishop would not ordinarily
be more than once in three years in Tinnevelly, and that but
for a short period. The ordination of ministers in Tinnevelly
could, therefore, either take place only once in three years, or
the candidates must be sent to a great distance, causing thereby
considerable inconvenience and expense. Not, however, to
attach any undue weight to this consideration, I must avow my
own conviction, that any considerable increase of native ministers
would be hazardous, until provision had been made for their due
supervision and control. I entertain a most favourable opinion
of native ministers; I think we have had in those ordained
much cause for encouragement; still, knowing as I do the want
of independence and self-reliance in the native character, how
much the Hindoo needs guidance and support, and how hard it
is for him to stand alone, I should contemplate with appre-
hension any great addition to our native ministers, until that
guidance and control had been supplied, upon which it would be
natural and legitimate for them to depend. Such guidance and
control ought to be near and constant; the Bishop should be
ready of access, nigh at hand; the native minister should feel
that a paternal supervision was being exercised over him, and
that counsel and sympathy were always available. It is obvious

cannot be the case under present circumstances. If, ›re, it be really desired to invigorate and extend our s, let them have an adequate Episcopate. The friends 'issionary cause in our Church are, I believe, strongly with the necessity for more direct evangelistic efforts heathen. I have already stated that this is one of .ng wants of our Missions; our Missionaries are no .. too much pastors, and not sufficiently evangelists. But .nis, in no small degree, arises from the necessity of the case. Souls already gathered into the Church *must* be cared for; it would be criminal in the highest degree to leave them in order to turn to the heathen. Would any English Incumbent, however strong his desire to become a Missionary, quit his parish for that purpose, unless another pastor could be supplied to it? To extend our Missions, we must first have a due number of pastors for the congregations: let these be supplied, and our European Missionaries may become evangelists to the heathen. Such pastors may be supplied by raising up a native ministry; but to do that readily and safely, we must have, I repeat it, an adequate Episcopate."

We are sorry that our space forbids us to insert Mr. Symonds' valuable observations on the ecclesiastical irregularities unavoidably connected with the existing system of Catechists. We may revert to this subject on another occasion.

In the following passage Mr. Symonds shows the beneficial effect of an Episcopacy adequately brought to bear on the Missionaries themselves:—

"The Missionaries and the Missions generally would benefit greatly by being brought within dioceses of a really manageable extent. It would promote, for instance, unity of action, and facilitate the subdivision of overgrown districts, and their erection and endowment as distinct and independent incumbencies. The time has come when systematic efforts should be made by the native Christians in several Missions to dispense with foreign aid, and to support their own institutions. The liberality of the native Christians in Tinnevelly, in maintaining their various societies and charities, encourages us to expect that they would enter zealously into a well-devised scheme for making their institutions self-supporting. At such a juncture, the presence and superintendence of a Bishop are peculiarly necessary. If a Bishop be more necessary at any one period than another, it surely must be when a Mission is being transformed into a Church. At present the Missionaries are too much isolated Presbyters of unwieldy districts, each pursuing more or less his own plans and projects. They do, indeed, combine to some extent in the Tanjore and Tinnevelly Missions by their

formation into Local Committees, which meet two or three times in the year. Much good has resulted from this arrangement, in furnishing the opportunity for mutual consultation, and in furthering cooperation among them. Still the result is but an imperfect one. The association is a voluntary one, and, consequently, attendance at the meetings is itself optional, and cooperation is not in any sense obligatory.. Besides, a Local Committee is an association of the Missionaries of the same Society only, not of the Clergy of the province as such. To unite the Clergy more perfectly, they want a common Head *present among them.* They want a Head, moreover, not only as a centre of union among themselves, but to represent them to the Church at large, making known their wants, and pleading their cause. Such a Head can only be a Bishop in such frequent contact with the Missions, as to be able to speak of them not only with authority, but *as an eye-witness*, with familiar knowledge of the work, and as having immediate personal sympathy with it. As matters now stand, the Bishop cannot be a Head of this kind; he is too far to appeal to, except in cases of the gravest character; and personal access is, for the most part, an impossibility. He is too heavily burdened with the care of many churches to be in constant communication with his Clergy; and his visits to the Missions are too few and far between to afford him any minute or extensive acquaintance with their working. Were there, however, a Bishop resident in the Missions, he would be able to present their wants to the Church at large, not only with the authority of his office, but with all the affectionate interest and thorough accuracy of a fellow-helper. It is easy to see how this would facilitate the collection of funds, and so far contribute to the subdivision of districts, and the erection of independent incumbencies by endowment. But it would contribute to this object in a still more important way; for, combined with the facility it would afford, as before shown, to increase the number of native ministers, it would render such subdivisions feasible, and the erection of independent incumbencies safe."

An opinion which is prevalent in England is found to impede the extension of the Episcopate. A Bishop, it is argued, is not wanted in a place where there are but a few Clergy for him to govern, few Candidates for Holy Orders, few Catechumens to be confirmed. He belongs to a more advanced stage of ecclesiastical life. The Evangelist, it is said, not the Bishop, is wanted among the heathen. A man invested with episcopal authority will not rest without exercising it. Finding no occasion for it within his own assigned sphere, he will intrude into a field of action which does not belong to him, will interfere with the

work of other labourers, and create confusion and scandal in the Church.

These arguments are based on the hypothesis that a Bishop, such as we see visiting, ordaining, confirming, consecrating, in England, performs all the functions which a Bishop, under any circumstances, would be capable of performing.

We desire to see in Tinnevelly a Bishop for the first, not for the nineteenth century of a Church's existence;—a Bishop free from the temptations to imperiousness and inactivity connected with wealth;—a Bishop who would lead men by persuading them to a course of action agreeable to the common sense of the majority—not drive them by the mere force of indefinite and questionable authority;—a Bishop who, by residing with the Missionaries, sharing occasionally their labours, winning and retaining their confidence, would acquire a thorough knowledge of their work and their characters, and a thorough sympathy with them;—a Bishop who, by his freedom from the necessity of daily monotonous toil, would have leisure for reflection on the best means of removing obstacles, and using opportunities, which his more extensive knowledge would enable him better than any Missionary to estimate correctly.

The mere mechanical acts of confirming and ordaining might be executed by a Bishop bereft of the ordinary bodily and mental powers- -by a non-resident Bishop. We have seen a pope sending his blessing by electric telegraph; and persons who tell us that the Indian railways obviate the necessity for additional Bishops, appear to concur with the Roman prelate in his estimate of the value of the *opus operatum*. We do not ask for the mere multiplication of such acts—we ask for life, and spirit, and grace to be infused into such acts, that they may be raised into realities, not debased to forms.

Is it altogether visionary to hope that we may see in India such Bishops as an honest historian of the primitive ages of the Church describes?—

"Entirely occupied with their duties, they took no thought how they were clothed or lodged; they did not even apply themselves much to the temporal affairs of their church: they left the care of these to deacons and stewards, but they never delegated their spiritual functions to any other person. Prayer, discipline, and teaching occupied them. They entered into every possible detail; and it was for this reason that the dioceses were so small, in order that one Bishop might be sufficient for them, and might himself know all his flock. To do everything through the medium of others, and from a distance, would have only required one Bishop for the whole Church.

Everything was done in the Church by counsel because all

were desirous that justice, order, and the will of God should alone prevail there. The Bishops had ever before their eyes the precept of St. Peter, and of Jesus Christ himself, that they should not imitate the rule of the kings of the earth, which always tends to despotism. Not being presumptuous, they did not imagine that they alone knew the truth. They mistrusted their own abilities, and were not jealous of the professions of others. They yielded willingly to him who gave better advice. Assemblies have this advantage, that there is generally some one who points out the better way, and leads others in it: mutual respect is engendered, and people are ashamed to appear unjust in public: those whose virtue is weak, are supported by the others. It is not easy to corrupt a whole assembly, but it is easy to gain over a single member, or the one who governs it; and if he decides by himself, he follows the bent of his passions, which has no counterpoise. Besides, resolutions passed in common are always the best executed; each person believes himself to be the originator of them, and to be only fulfilling his own wishes. It is true that it is a much shorter method to command and enforce, and that industry and patience are required to persuade; but wise, humble, and charitable men always try the surest and gentlest means, and do not grudge any trouble for the advancement of the matter in hand; they never resort to force, except in the last extremity."

Even in the best ages of the Church, it was no easy task to procure such Bishops. The following extract from the same author supplies us with some suggestions which might be useful for the election of Bishops in modern times:—

"Every possible precaution was taken to obtain such Bishops. The government was usually entrusted to well-proved elders. A venerable priest or deacon of the same Church was chosen, who had received baptism in it, and had never departed from it; so that his life and capacity were known to every one. He, for his part, knew the flock he was called to govern, having served under several successive Bishops, who had gradually promoted him to the different ecclesiastical offices: under them he had learned both the doctrine which he ought to teach, and the canons by which he ought to govern; so that he had nothing new to learn. He had but to ascend to the chief place, and to go on with that which he had done, and seen done, all his life. It was not supposed that the people or the clergy of a Church could place confidence in an unknown ruler, or that a stranger could rule well a flock with which he was unacquainted.

For the same reason, the choice was made by the neighbouring Bishops, with the advice of the clergy and laity of the vacant Church—that is to say, by all those who could know best the

wants of that Church. The Metropolitan resorted thither with all his co-provincials. The clergy, not of the cathedral only, but of the whole diocese, were consulted. The monks, the magistrates, and the people were consulted but the Bishops decided. The new Bishop was immediately consecrated and put in charge; but so much was the consent of the people regarded, that, if they refused to receive a Bishop after he was appointed, they were not compelled to do so; and one more acceptable to them was selected."[1]

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## Correspondence, Documents, &c.

### MISSIONS IN MADRAS.—No. X.

CUDDAPAH.

WE are permitted to print another letter from the Rev. J. Clay, written in continuation of the interesting report from him, which was printed in our September Number, page 94. The following letter is dated from Mutialpand, 4th January, 1856; and we have been informed that the latest accounts received by the *Society for the Propagation of the Gospel* amply confirm the most sanguine expectations of the success of this Mission among the Telugu people.

"In my letter dated September, 1855, which was written three months after I entered upon the charge of the Mutialpand-Cuddapah Mission, I furnished the Committee with a full account of the history of the Mission, the character and condition of the people, the prospects of the work, and the duties performed by me and my two assistants. The additional information I have to communicate, in this my first annual report, may best be presented under different heads, according to the different departments of labour.

I. CONGREGATIONS.—The Mutialpand-Cuddapah District comprises at present eight villages; in which there are 89 men, 81 women, and 128 children, baptized; and 83 men, 70 women, and 96 children, unbaptized. In the midst of much that is censurable, and calls for strict discipline, I am pleased to observe a gradual improvement in the character of the people. They are less noisy and quarrelsome in their houses, more regular in their attendance at daily prayers, more orderly and reverential in their behaviour at church, and more careful of the observance of the Lord's-day. At first, the people seemed indisposed to submit to the obligations of the Sabbath; but by steadfastly opposing every infringement of the sacredness of the day, by admonition and exhortation, by threatening to separate from the congregation those who were not willing to submit to the discipline of the Church in all things, the people have been brought, by God's blessing, to set aside their looms and spindles, and to abstain from working in the fields on the Lord's-day. Many of them endeavour,

[1] Fleury, "Discours sur l'Histoire des six premiers Siècles de l'Eglise," ch. 4.

as far as their circumstances permit, to present a clean and tidy appearance at church on this day.

Of those catechumens, whom it had been my painful duty to put out of the congregation when I first settled here, one was re-admitted a fortnight ago, after having manifested real signs of contrition, and promised amendment. I was obliged last month to remove from the congregation two other families, whose habitual neglect of prayers and religious instruction proved them to be utterly indifferent to the blessings of Christianity. They are anxious to gain re-admittance, but I deem it good for themselves, as well as the congregation, that they should have a long trial.

II. Church Duties.—Deeply impressed with the belief, that to carry out the order and discipline of the Church of England, in her beautiful and solemn services, is the most effectual way of training the people in devotional habits and godliness of living, I arranged at the outset that daily morning and evening prayers should be conducted at each station. At Mutialpand I take this duty myself, except when out in the district, or otherwise prevented. And that the people might grow in *knowledge* as well as in *grace*, a brief exposition is delivered every morning on the portion of Scripture read. At evening service the people are generally catechised. By the kindness of the *Society for Promoting Christian Knowledge*, in granting fifty copies of the Telugu Prayer-Book, printed by themselves, to the Cuddapah Mission, we are now enabled to conduct the services 'decently and in order.' This translation, though containing only selections of the Daily Morning and Evening Prayers, the Litany, some of the Collects, the Communion and Confirmation Services, faulty in idiom, and wanting in accuracy, is still a great benefit to us, and will be thankfully used by the Telugu Church till superseded by an *authorized version*. It is much to be regretted, that when the translator undertook the *Confirmation* Service, which is so *seldom* called for, he should have set aside the *Baptismal* Services, which are *constantly* required. I am obliged to use a translation of mine own when administering Baptism; but as this is in manuscript, very few of the congregation can join in the service. I hope, in the course of this year, the Telugu Missionaries will take measures to produce a complete and correct version of the Prayer-Book, and thus bestow upon the Telugu Church the same high privilege which the Tamul Church has already received from its devoted and laborious Missionaries. The Sunday Morning Service at Mutialpand is attended by the Mutialpand people, and those of two neighbouring villages within three miles of this. From one of the villages, Muddur, the attendance is generally very good. On Christmas-day I had a large gathering of all the people at Mutialpand, to keep the feast. The Morning Service commenced at eight o'clock. The number present was about 300. All seemed pleased and happy, and with old and young it was a day of real rejoicing.

*Baptism.*—I had the privilege and happiness of administering the holy rite of Baptism on Sunday the 21st of October, 1855, to eight

families of Catechumens, consisting of twenty-five souls, twelve of whom belong to Muddur, and thirteen to Gordagamur. They had been under instruction for two years, and were carefully examined and prepared by myself before admitted to Baptism. I am thankful to say that all those then admitted afford me much satisfaction. God grant that they may remain faithful to the end, and so obtain the crown of life! On the night preceding the day of Baptism, a boy of ten years of age, who was to have been baptized on that occasion, was taken ill of cholera. On receiving the sorrowful intelligence, I rode off to his village, accompanied by Mr. Spencer, and taking along with me such medicines as I thought would do him good. God was pleased to bless the remedies used. I prayed with his poor parents, who were in deep distress for their child, and with other Christians who were in the house assisting and comforting the distressed to the best of their ability, and left them about midnight, when I saw all danger was past. The following morning I was thankful to hear that the boy was very much better, and expressed a wish to accompany his parents to church, which they wisely refused to grant. The boy is now quite well, and is much improved since his illness.

*Holy Communion* is generally administered once a month at Mutialpand, when the Catechists and Schoolmasters come in from the several out-stations; and once in two months to the Telugu congregation at Cuddapah. Besides the native agents and the old communicants of the Cuddapah congregation, none of those who have been recently gathered into the Church has been admitted to the table of the Lord. Previous to the administration of the Lord's Supper I have a preparatory service with the intending communicants, that so they might come to the table with right views of the great sacrifice of Christ, and in that frame of mind in which alone they can worthily partake of the Body and Blood of the Saviour.

III. Schools.—The total number of children in our Schools in the district is, boys 107, and girls 35. The work in the small Schools in the out-stations is but feebly conducted. The masters, however, do their best. It is very difficult to get the children to attend regularly, as they are required to work for their parents at home. Many of them attend only once a day. At Mutialpand, the boarders and the day-scholars have made very creditable progress during the last six months. Only the boarders are taught English; and the most promising boys of the several day-schools are drafted into the boarding-schools. I append a table of the studies of the Mutialpand School during the past year. On Monday the 24th ultimo I had an examination of the School, at which M. Murray, Esq., the principal collector of the district, presided. A large number of caste natives from Mutialpand and the adjoining villages was also present. I was much pleased with the result of the examination; and Mr. Murray also expressed himself highly gratified with the manner in which the children acquitted themselves. After Christmas, the boys dispersed to their respective homes for the holidays. Two of the boarders are under preparation for employment as Schoolmasters in the Mission. I have

made several attempts to induce the caste people to send their children to our School, but have not succeeded as yet. They are held back by caste prejudices, and from fear of their children imbibing Christian principles. Besides, as a class, the ryots of this district are too degraded to appreciate the advantages of education. The Court of Directors say, in their despatch, upon the subject of torture, 'We confess that we look mainly to the spread of education, and the consequent elevation of the moral character of the community, for the entire eradication of those practices, which are not to be attributed only to the native officers of government, in their relations as such to those subjected to their authority, but are closely and unfortunately interwoven with the habits of the people at large.' If education will remove these evils, why not give it to the people? It will not be enough to say that the Educational despatch of the Court of Directors has conferred this boon on the people. That despatch meets the wants of the upper classes of natives who value education; but it does not meet the case of the ryot, who is either too *poor* and *cannot* pay a school fee for his child, or too *ignorant* and *will* not. If government is desirous of educating the people on the largest and most beneficial scale, it must reduce its standard to meet the wants of the farmer and labourer, by educating them gratis if they are too poor to pay. This would be doing the part of a paternal government. As it is, the restriction of grants in aid to schools, where some school fee is paid by the scholar, is, in my opinion, calculated to defeat the object of government. This is a digression. To return to the examination. The caste natives who witnessed it seemed deeply impressed with the great advantages enjoyed by our children, and to regret that they cannot bring themselves to accept the same when offered to them. And from conversations which I had with a few intelligent men after the examination, I have reason to hope that they will not long hesitate to afford us the opportunity of imparting true knowledge to their children.

IV. Native Agency.—I have been pleased to observe an improvement in the character of the native agents under my charge. With one or two exceptions, they have become more zealous in their work, and more earnest in their desire to labour for the good of souls. I have also commenced to instruct them monthly, when they meet at Mutialpand. They are required to prepare, during the month, certain portions of Scripture, both in the Old and New Testament, and to write in Telugu on a subject bearing upon their work. The subject for the ensuing month is, 'State and answer the several objections commonly adduced by the heathen against the Scripture account of the creation and the fall of man.' I could find work for three more native agents in this district if they were procurable; but there is a great lack of educated native Christians here, and there is no brother Missionary to whom I could apply for help.

V. Heathen—Travelling about the district, preaching the Gospel of salvation to the heathen, inviting them to visit me, and conversing with them about God and their souls,—this I look upon as my prin-

cipal work, in fact, *the great work*, to be done in this district. And only so far as the evangelistic work is prosecuted with vigour, and in simple faith on the promise of the Saviour, can the healthy tone of the Mission be sustained. Since taking charge of the Mission I have made one long tour as far as Cumbum, which is about sixty miles north, and several tours to the out-stations. The former was purely evangelistic; but the weather being unfavourable, as the rainy season had set in, I had not many opportunities of preaching to the people during my journey. In my other tours I was generally accompanied by Mr. Spencer or Mr. Higgins. On these occasions I have met with many opportunities of preaching to the heathen, and conversing with them about religion. I have often had large audiences of heathen; and though the discourse is sometimes disturbed by a pert remark, or foolish objection, on the part of one or two of the crowd, I have generally found the people attentive and civil. Those who wish to hear more on the subject, accompany me to the charady, or school-room, in which I may happen to be putting up, and there enter into more free and lengthened conversation. At first they seemed afraid to receive the tracts I offered them, but now they take them more readily. I regret to say, that with few exceptions, the tracts are not adapted to the people. After the completion of the bungalow, when we were relieved of the trouble of attending to the building work, I commenced a plan of visiting the villages within a circuit of five miles every morning excepting Saturday and Sunday. I go out twice a week, accompanied by Mr. Higgins; and Mr. Spencer and Alfred the head native Catechist, three times a week. In these visits we have met with much encouragement. We manage to get to the village at daybreak, so as to meet the people before going out to their daily labour, and are frequently engaged a couple of hours in preaching to them. Occasionally, we have had to return without meeting with any encouragement. Often of a morning, about seven o'clock, people from neighbouring villages come to me for medicine; and while relieving them of their bodily pain, I endeavour to turn their attention to the disease of the soul, which is incurable by man, and which will end in death eternal, and make known to them JESUS as the great Physician of souls. On several occasions men have come to me of their own accord, with a view to make inquiries about the new Veda. While I have reason to suspect some of unworthy motives, I have observed in others a most earnest desire to know the truth. They are dissatisfied with their own religion, and view it in no other light than a tissue of lies, and their souls seem to yearn for something pure and satisfying. One evening, about two months ago, an old carpenter, who was returning to his own village from a visit to some of his relations, came and stood near the bungalow. On seeing me he made a respectful salaam, and on my asking what brought him here, he replied that he came to have a talk with me. I invited him into the house, and when he was seated, he opened the conversation by requesting to be informed who the true God is, that he might worship Him, and what he must do to obtain His favour. I at once

told him about the God of heaven and earth, the Creator and Preserver of all spirits, 'in Whom we live, and move, and have our being.' It was not necessary for me to speak to him about the Hindu deities, to prove that they were no gods, for he set out by disclaiming all faith in and regard for them. After explaining to him the attributes of God, I then brought before him the nature of sin and the necessity of a Saviour, and enlarged upon God's love in sending His only Son to redeem man. He pondered every word; and by his own questions, which were proposed with much seriousness and study, he led me on, step by step, to explain to him the way of salvation through Jesus Christ. The whole conversation was deeply interesting, and we were all struck with the earnest tone with which he proposed each question. I pressed on him, on every suitable occasion, the necessity of seeking salvation in the One Saviour of all, and of obtaining peace for his soul *now*, while God gave him the opportunity of hearing the truth. The conversation continued till eight o'clock. The people had already assembled for evening prayers, and were waiting. We parted somewhat hastily; and I deeply regret to say, I forgot to ask him his name, and the name of his village. With others, these are my first questions; but when that old man came to me, the deep earnestness impressed upon every feature of his countenance dispelled all preliminary questions, and led me at once to the solemn verities of our faith. He left the village early next morning; and all my endeavours to trace him have proved fruitless. I feel deeply interested in the old man. There was something in his manner which at once drew the heart to him. I long to see him again. It may be, that I shall have the happiness of meeting him in some of my tours. May the Spirit of God effectually lead him to find peace in Jesus ere he close his eyes in death!

I must notice one more of those who came to me voluntarily seeking instruction. This is Vema Reddy, a wealthy and influential ryot of Gapillay, a village seven miles south-east. Vema Reddy first came to me about six weeks ago. I found him standing in the verandah, apparently afraid to enter the house, and I invited him in. He began by saying that he had some of our tracts, which he had read, particularly the tract on Caste, which seemed to him to teach the truth, and he wished to know more about it. I would remark here that the tract on Caste was written by a Brahmin convert of Vizagapatam. It is a very ingenious *exposé* of the follies of caste, deduced from the writings of the Hindus, containing also many powerful appeals to the heathen, and is very popular amongst them. Vema Reddy had, previous to his coming to me, for some time abstained from all heathen ceremonies, and from wearing the sectarian mark on his forehead. His first questions were on caste. I showed him how it was an invention of man, intended to strengthen the power of the Brahmins, and to keep all others in subjection to them; that we are all the children of one Father, who hath made of one blood all nations of men; and that in His sight there are only two castes, the righteous and the unrighteous. Those who love and obey Him are His children; all others

are the children of the devil. He then asked me who Jesus Christ was? I told him of the Divine Saviour, and His work for sinners. After an hour's conversation, he rose to go, promising to repeat his visit. I placed a few tracts in his hands, with a copy of St. Matthew's Gospel. He took leave of me with these emphatic words, 'Be sure you be to me a true Guru, and guide me in the true way.' He made a second visit about ten days after, on a Sunday morning, during Divine service. He came in and sat with the people, and was very attentive the whole time. After service, I had another long conversation with him, and urged upon him the necessity of at once professing his faith in Christ, if he believed Him to be the only true Saviour. He opened his mind to me, telling me that he was fully resolved to embrace Christianity; but still he wished that his friends and relatives should become partakers of the same glorious hope. He has often told me that he, for his part, is ready to follow Christ, even though no one else of his family or caste should join him. He evinces a most laudable desire to make known the Gospel to his relatives and friends, and to lead them to the Saviour. He has since visited me frequently, and I have been to his village three times; and on each occasion, after I had addressed the people, who assembled in large numbers, he took me upstairs to a small room, where he transacts business, and giving me a draught of milk from his own vessel to refresh me, he then told me all his doubts and difficulties, and complained of the listlessness of the people. On one occasion he said, 'Formerly, when I used to recite and explain the Rámáyana, the people would crowd around me at night, and if I evinced any signs of weariness, they used to bring me milk and sweetmeats, and beg of me to continue, so deeply interested were they; but when I begin to read one of the tracts, or tell them of the miracles and teachings of Jesus Christ, they all begin to yawn, grow fidgetty, and drop asleep, before I have had one half of my say.' On another occasion, while I was speaking words of comfort and encouragement to him, and told him to put his trust in God, and pray to Him to turn the hearts of his relations and friends, that they might embrace the truth, he requested me to teach him to pray. I knelt down, he did the same; and as I offered up our petitions to our heavenly Father, he joined me most fervently. Vema Reddy is now engaged in erecting, at his own expense, a large stone building, which he intends as a schoolroom for the children, and also a prayer-house for all who are disposed to join us in his village. This building has awakened the enmity of the Brahmins and native officials of the village, who view with alarm and indignation the prospect of our gaining a footing there. They have lately tried to injure Vema Reddy in various ways, and even suborned men to bring false charges against him before the Tahsildan. In all their schemes they have hitherto been defeated. At the very outset, I had forewarned him of persecution for the sake of the Gospel. In narrating his trials, he called to mind the passages I had explained to him, about taking up the cross and following Christ. He perseveres in speaking to the people; and the schoolroom is rapidly advancing. God grant that his faith may

be purified by trials, and that it may bring forth fruits of righteousness to the glory of His Name! I have spoken thus largely of Vema Reddy, because I believe him to be a sincere searcher after truth, whose one great object is to obtain the salvation of his soul, and who is ready to sacrifice all for Christ. Hitherto we have been received only by the Málas, but now God seems to be opening a door of entrance for us to the Sudras. A spirit of inquiry has been awakened amongst the caste people of the district; and let us pray that God will send down His Spirit upon them, to awaken them to a sense of their sinfulness, of the utter inefficiency of all their ceremonies and purifications to put away sin, and to lead them to embrace the offers of pardon in the Gospel.

VI. Conclusion.—Deeply do I thank God for the measure of health and strength which He has vouchsafed to me during the past year, and for the encouragement, joy, and comfort I have experienced in my labours, notwithstanding my numberless infirmities and shortcomings. It has not been one uninterrupted course of joy. There have been trials, disappointments, and sorrows, but all these have been overruled for good. And, remembering His mercies past, let us strive to enter with renewed zeal and fresh hopes on the labours of the new year.

I must not omit to mention with thanks the valuable assistance afforded me by the Committee, in the appointment of Messrs. Spencer and Higgins, as Catechists of the district. I am much indebted to them for their ready cooperation in all my plans, and for the zeal with which they perform the work appointed them. The boarders and scholars, and the young men and women who attend the Sunday School, owe them much for their exertions to instruct them.

To God Almighty be all glory; and may He lift up the light of His countenance upon us, and bless us and our work!

John Clay,
*Missionary, S. P. G. F. P.*

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## THE TAMUL COUNTRY AND PEOPLE.

(From Dr. Graul's *Travels in the East Indies*, vol. ii. p. 113.)

[We are indebted to a friend for the following translation from a German traveller, who has given a very graphic description of the country which is the scene of our most successful Missions in South India. Dr. Graul is Director of the Evangelical-Lutheran Mission at Leipzig. He was in India between 1849 and 1853; and his *Reise in Ostindien* was published at Leipzig in 1855.]

"Water from above, water from beneath, a ring of mountains, with water flowing down them, and a good kingly castle,—these constitute a well-formed country." These words, spoken by the royal Tamul poet and king, Tiruvalluver, of a country as it ought to be, describe the Tamul country as it is. Where it is not surrounded by the sea, it is encircled by masses of mountain; for only on the northern frontier (which is placed by Tamul writers at Tripethy) is

there a level approach: on the west, by Coimbatur, a yet smaller entrance; and on the south side, by Cape Comorin, only a couple of narrow passes are left open. But from these mountain bulwarks, six principal rivers, with innumerable tributary streams and rivulets, flow into the Tamul low country; and four of these, whose sources are in the Western Ghauts—the Cavery, Beicharu, Beiparu, and Tamraparui—to the "waters from above," which overflow the country at the end of the year, add, in the middle of the year, a portion of the rich blessing of the west monsoon, which in May begins to disburden itself upon the opposite coast. Thus, then, the Tamul country, which, besides, is not wanting in fountains "from beneath," is a land highly favoured by nature in every respect. But more sadly are the other words of the poet entirely verified here:—"Even if a country is provided with all these, it is not benefited, if it is not provided with a king." For those who still, perhaps, dwell in the ruined old "kingly castles" are miserable shadows of kings; and they who have stolen or bought the sceptre, look upon the land more with the eyes of merchants than of kings. Oh, what might the beautiful Tamul country have been, if it had had a less degenerate race of hereditary governors, who would have regarded the welfare of the country and the troubles of the people as their own! And what might it not be even now, if once a native Christian sceptre were to rule over a Christian population! If only viewed in this light, the country is certainly worthy of the best Missionary efforts. What Christian can look on it without sighing to himself, "Oh, that thou mayest know the things that belong to thy peace!" But when will the time come when the proud pagodas shall transfer their stones to Christian churches, and the rich endowments of the temples become serviceable to the kingdom of God!

The whole of the Tamul country is not equally favoured by nature. There are also districts which are not gladdened by the much-prized "double waters"—such as the land around the Ponnaru and the Palaru, the two rivers which are not fed by the Western Ghauts; and lines of coast and uncleared tracts of wood, besides, in the middle of the country. The mere want of water in the above-mentioned districts has, to a certain extent, been remedied by the old Hindoo kings, by means of numerous ponds and lakes; and as for the sandy coast-line, they have set hands to work, and the barren salt tract is adorned with luxurious cocoa and palmyra groves; and thus, from apparently poor means, is raised the noblest production of which the creative power of the earth is capable. Ultimately, the jungle districts render indispensable service to the country; in some parts as wood,—in some parts, also, they yield to the activity of man, and are converted into more or less productive fruit-gardens and corn-fields. There is yet a very large portion of the country which has once been a complete thicket, as appears from the nature of things, and is plainly indicated by the termination of "kadu," or "jungle," to the names of many places. What can be made from the wild sandy districts by the sea, is sufficiently shown in the southern extremity of the Tamul country by the Shanars, or Palm-climbers, who came over

from Ceylon; to whom the old Pandya kings of Madura granted the desert maritime regions near Manadu.

I will now conduct my reader through the various districts of the Tamul country, and thereby avoid the now prevailing political divisions; since mere official delineations cannot be used of a country and people which naturally follow all the same ways.

I begin with the TANJORE district, naturally, as it is the central point of our own Missions. The Tanjore district is the very heart of the Tamul country. The Cavery, replenished twice a-year with the waters of the west and east monsoons, forms here, with its numerous branches, a mighty delta, which with its network incloses, perhaps, half of the entire district of 8,625 English square miles. Thousands of canals, intersecting the delta from all sides, diffuse the benefit of water everywhere, and render the country a storehouse for the entire Presidency of Madras; hence formerly, in the olden time, its name of "Water Country." In the month of January, after the north-east monsoon has poured out its floods, the country develops its abundance; the luxuriant attire which it then assumes dazzles the eyes,—nothing but verdant rice-fields and leafy groups of trees,—not the least corner uncultivated. The 6,025 villages lie romantically scattered over it, and so completely concealed in verdure, that the tall pagodas only can be distinguished in the distance. The land is literally sown with the pagodas and temples of a former age, and numerous rest-houses in the chief streets indicate commercial activity. The two most important cities are Tanjore and Negapatam, the latter being the centre of mercantile intercourse with Ceylon. Cotton and silk manufactures flourish, besides agriculture, the principal occupation of the inhabitants. In Manargudi, half-way between Tanjore and Negapatam,—in Kornadu, near Mayaveram,—further off, in Combaconum, half-way between Mayaveram and Tanjore,—are numerous families of weavers, many of whom, in Kormadu at least, have amassed large fortunes. Although in Tanjore itself the most magnificent pagoda, perhaps, in all India is displayed, and the whole district is in such a manner crowded with temples, that Combaconum alone numbers four-and-twenty; yet liberty of conscience is always permitted to the Roman Catholics and Protestants. In this district, the first Mission Station of the Lutheran Church was fixed, one hundred and fifty years ago.

I conduct my reader along the beautiful shady roads from Tranquebar, which have been made since its surrender to the English, in the Tanjore district also, through Mayaveram, Combaconum, and Tanjore, to the chief city of the TRICHINOPOLY district—Trichinopoly, with its 74,000 inhabitants, not reckoning the troops. There the principal northern and western roads meet together, and the southern roads all branch out from thence; so that this city is well adapted not merely for a granary, but also for a military outpost. For that reason, the chief military station has been removed thither, and gives a tolerably European aspect to one part of the city. From the fort, erected upon a solitary rock, a magnificent view may be enjoyed over

the wide-spreading city, and its immediate neighbourhood, which is watered by the abundance of the northern branch of the Cavery and Coleroon. There, quite near, is seen the beautiful island of Sriran-gam (which is formed by the division of the Cavery into the two branches of the Cavery and Coleroon), with its city of pagodas, in the midst of which is the golden temple of the god. But just below, in the fort itself, lies the modest dwelling of the venerable Father Swarz, who in his time powerfully shook the proud pagodas.

Leaving the Trichinopoly district, with its 2,353 villages, and 654,780 inhabitants,—who, besides agriculture, subsist by the manufacture chiefly of cotton stuffs, indigo, cigars, and jewels,—and turning our backs upon the breezy mountain terraces of North Trichinopoly, in some parts inhabited, but principally overgrown with jungle, —let us hasten along the great military road, almost over-arched with mighty banyan-trees, to MADURA, rich in antiquities, which we reach in about five days, in a bullock-wagon—the most commodious conveyance in the Tamul country.

Here, now, we stand upon old classic ground—in the capital of the old Pandya kings, of whom Ptolemy makes mention—in the fatherland of Tamul literature—in the holy land of the south. From Madura, the pilgrims' road led, in a south-easterly direction, to the renowned island of Ramasseram, which was celebrated, as a sacred place of pilgrimage, next to Benares. That sandy spot of earth is the paradise of the Brahmins of the south. The soil of the rather extensive district of Madura, with its 1,015 villages, and 1,306,725 inhabitants, has a very uneven surface. In the south and east, a large plain, great part of which is unproductive sandy soil; in the north and south, partly extensive and continuous chains of mountains, partly hills and airy cleft rocks,—this is the general character of the country. But in the midst of this mountain range, the Pulney Hills, stretches out the very fertile valley of DINDIGUL.

The population is so distributed, that to 76 Sudras, as the middle-class, there are 3 Brahmins, 16 Pariahs or Pallers, and 5 Mahometans. The (Roman) Catholics, who are the most thickly sown here, form, perhaps, the fortieth part of the population. About an eighth part of the entire population is employed in the cultivation of the land, which is in the hands of the Brahmins and Sudras: the Pallers are compelled, by a kind of vassalage, to give their labour to it. Except the last, all are taken for servitude or slavery. The Pariah prefers to the weary life of a porter, the situation of servant to Europeans. The Mahometan, who has here almost forgotten his Hindustani, seldom attains more than a police soldier's staff; the Sudras, also, are always contented with it. The most important public offices are in the hands of the Brahmins, who, although generally well off and independent, will yet sell their liberty for the smallest salary, and press into the writers' offices, as if they were negotiating for a minister's place. For the rest, the Brahmins of this district, who had formerly an academy, are well versed in Tamul, Teloogoo, and Mahratta literature, and often learned in Hindustani.

From Madura, the head-quarters of the North American Mission, let us turn, in a southerly direction, to TINNEVELLY, where the two English sister Societies together gather in the harvest which our forefathers, and the German Missionaries in general, have sown. One large hill, surrounded by small ones,—a few undulating plains, which are so completely cut off from the coast-land of Travancore, on the west side, by thickly-wooded, scarcely accessible ranges of mountain, that whilst there is storm and rain at a very short distance above, here below the ground is dried up and cracked with the sun's burning rays and the hot west winds. The northern part of the district produces dry corn, rice, and cotton, in abundance; and the rich pastures swarm with sheep and cattle. But south from Palamcottah,—a military station, towards the extremity of the peninsula,—the country is sandy and unproductive: nothing flourishes there except Palmyra palms, which are cultivated by the degraded devil-worshipping Shanars. Amongst the 850,891 inhabitants, there are only a few Mahometans in proportion, but more Roman Catholic Christians, who are chiefly fishermen. The whole coast-line of Tuticorin,—the last commercial post between Ceylon and the Tamul country,—is occupied with their miserable little villages.

We have now reached the south point of the Tamul country, whence two strongly-fortified defiles lead to the western coast of the kingdom of Travancore: thence we turn back by Madura and Dindigul, and proceed westwards to Coimbatur, where to the right rise the majestic Neilgherries, the Palghat Mountains opposite, to the left. A plain, elevated on an average 900 feet above the level of the sea, stretches over the COIMBATUR district for about 110 English miles from north to south, and seventy from east to west. 800,275 souls dwell in 1,681 villages, amongst whom are above 10,000 Roman Catholics, and 13,986 Mahometans. The inhabitants enjoy a proportionable degree of prosperity. About three-fourths of them cultivate the land, and the weavers are the most numerous class next to these. 14,000 looms are constantly in motion. There can be no doubt of the prosperity of the country when 2,000 idlers make a living by begging. According to Hindu ideas, it is an equally important duty to give as to beg; and a Tamul proverb says, "The fruit of the palmyra never fails the young squirrel, nor the rice the child of the beggar-woman." Perhaps every fiftieth inhabitant is a Brahmin; but there is only one dancing-girl on an average to 400 inhabitants. For the rest, there are only two Missionaries, of the London Missionary Society, stationed in the whole Coimbatur district; and these are in Coimbatur itself.

We pursue now the great military road towards SALEM; which district we entered upon after crossing the Cavery, whose beneficent floods here roll on from north to south, soon after turning to the east, there to expend all its kingly treasures upon the favoured delta, and at last, like a poor mendicant, precipitate itself into the sea. Along the great road which connects Salem with the health-station of Utacamund in the Neilgherries, if we travel from Coimbatur to Salem

at the commencement of the hot season, we shall find the public resting-places here and there filled with sick English people who, flying from the oppressive sultriness of hot Madras, and the still hotter writers' or business offices, anxiously look for the first glimpse of the "blue mountains," from whose high Alpine regions they expect a European invigoration of their strength, withered beneath a tropical sun—but often, in consequence of the sudden change within a few hours, only sink earlier into the grave.

In about four days we reached Salem, where also a Missionary of the London Society is labouring. Four groups of mountains, from 5,000 to 6,000 feet high, and many single hills besides, run through the land in all directions, and enrich it with valuable timber,—the indestructible Teak, the fragrant Sandal, and the much-prized Ebony. Thus, then, a fifth part of the whole district is hilly country, and perhaps only a fourth part of the entire surface is cultivated. Half of the population devote themselves to agriculture; of the other half a large number are mechanics. Salem itself enjoys an important trade in iron and steel wares; but the goods which are here prepared go to the West Indies and America.

We unwillingly take leave of the airy Shervaroy Mountains, which, rising up close by Salem, offer to the European population in this part of India, a nearer and less expensive Utacamund—(quite in miniature certainly)—and hasten to ARCOT, the old Mussulman capital of the Carnatic, which is always still inhabited principally by the followers of the false Prophet. The region of Arcot, which is divided into North and South Arcot, and numbers 1,057,070 inhabitants, though sandy along the coast, and in the interior covered partly with mountains, partly also with great forests, is rich in field and garden fruits. The places considered very sacred lie within it; towards the northern extremity, among the Tripetty Mountains, a Vishnu sanctuary, on which the Company yearly throws away a lac of rupees; in the extreme south, on the flat coast not far from Cudelur, already celebrated in old Missionary history,—Chellumbrum (Sittambalam)—a Siva temple, whose praise yet lives in the mouths of the people, although the three thousand Brahmins stationed in the magnificent pagoda there, dwindled down to as many hundreds, almost die of starvation, and from absolute poverty can no longer offer all the prescribed sacrifices; lastly, somewhere in the centre, upon a solitary group of mountains, the pagoda of Trinomaly (that is, Tiruvannamalei, "the holy unapproachable mountain"), which, according to a popular belief, may only be entered with impunity by the ministering Brahmins.

We come now to a somewhat poor region,—the district of CHINGLEPUT, on the coast below Madras, with 336,219 inhabitants. Here the soil is chiefly sandy; ridges of hills cross the country; uprooted masses of granite stand up rigidly here and there from the bare fields; low thorn-bushes grow everywhere luxuriantly around. But the kingly palmyra, which requires little and gives much, rises proudly near; and in spite of the poverty of the soil, the market of

Madras owes a portion of its provisions, namely, firewood, fruits and vegetables, to this very district. In more than one place art has done its utmost to remedy the natural want of water. The vast tank is well known, which waters no less than 25,000 acres of land. It is in the power of Government, by the execution of similar works, and the lowering of taxes, greatly to assist agriculture.

Here, in this desolate region, lies the still more desolate Sadras, which formerly was well known for its old Missions, the deserted City of the Seven Pagodas, hewn out of the rocks, a miracle of antiquity, and the much-frequented bustling Conjeveram, with its multitudes of Brahmins, its enormous temples, and crowded yearly festivities.

At length we approached MADRAS, the British capital city, not merely of the Tamul, but also of the Teloogoo, Canara, and Malayalam countries. Madras and its immediate neighbourhood, as far as the jurisdiction of the Supreme Court extends, form a peculiar collectorate, with 630,000 inhabitants. Of these about 530,000 are Hindoos, 80,000 Mussulmen, and 2,000 Europeans, including their coloured descendants, who like to call themselves Europeans.

Madras is the central point of all the Protestant Missions in the Tamul country; and by their side stand the Bible and Tract Societies. But still, the so-called "Black Town" preserves a genuinely heathenish aspect: numerous idol temples rise up conspicuously everywhere, and idolatrous processions glide along as noisily and pompously as ever through the thickly-peopled irregular streets.

But we must now turn our backs upon the sultry capital, with its gay crowded streets, its rich, if not brilliant bazaar, its perilous, but much-frequented harbour, with its grove-like Botanical Gardens, its serpent-charmers and jugglers of all kinds. We have yet one little country to visit, whose Rajah might take it very much amiss if we did not remember him with a word also. I mean the Tondaman of Pudukottah, in whose hitherto independent territory we have had a Mission for several years. It lies thirty-one English miles south-south-east of Trichinopoly, and thirty-five miles south-west of Tanjore. It occupies a surface of 1,500 square miles. But an entire third of it is unfortunately a complete forest, a good part rocky ground with scattered hills, and only a portion of the remaining surface is capable of cultivation. His subjects, probably primitive soldiers, bear the uninviting name of 'Kaller,' that is, Robbers. But it is not so bad as it sounds: they may possibly, in primitive times, aided by the impenetrable wildernesses of the country, have plundered many passing travellers—at the present time such occurrences are seldom heard of. Of the five principal divisions of the people known to me, who dwell in 1,277 large or small scattered villages, two devote themselves to the peaceful cultivation of the soil, one consists chiefly of palanquin-bearers, and the others labour in official departments.

This, then, is a casual glance over the Tamul country, which numbers eight millions of inhabitants, without reckoning the Tamul population of Ceylon and Travancore, &c. As it is part of the English system to show no favour to the Indian manufactures, while

the extremely costly administration scarcely permits the diminution of the enormous taxes which weigh down the possessors of the land, it follows that the general condition of this country, so abundantly blessed by nature, is not an enviable one. The owners of the soil sink deeper and deeper into debt; indeed many pieces of ground lie uncultivated simply because the cultivation of it would not pay the high taxes. Land has, at a certain place in the Tanjore district, one may say, no value whatever. Let us consider further that, altogether, eight millions of people are distributed under only ten chief collectors, who, besides the chief superintendence of the taxes, have also the chief superintendence of the police affairs; let us reflect further that the native courts of justice occupy the lowest place; and on an average, there is to every collector only one European judge, who is also very seldom acquainted with the language of the country—and we may well imagine the condition of the Tamul people in this respect, particularly as the hereditary Indian proprietor is extremely discontented, and a large portion of the people can neither read nor write.

It may not be uninteresting to my readers to obtain some idea of the enormous sums which, in spite of its well-known disorders, yearly pass into the Government treasury:—

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|---|---|---|---|
| Chingleput . . | 1,482,916 rupees. | Trichinopoly . . | 1,527,435 rupees. |
| South Arcot . | 2,416,828 | Tanjore . . . . | 4,700,000 |
| Salem . . . . | 1,900,000 | Tinnevelly . . . | 2,400,000 |
| Coimbatur . . | 2,100,000 | &c. &c. &c. | |

But it is represented that the salary of the Governor alone amounts to almost 128,000 Rps. per annum, and a Chief Collector receives 36,000 Rps. per annum—let us consider further that the military carry away many important sums in proportion, so that we may almost wonder that the Government does not go on worse than is really the case.

It is not my office to sit in judgment upon the administration of the country, but as a friend of Missions in more than one respect, I must regret that, in consequence of such extremely high salaries, European society in the East Indies has become so very luxurious.

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## ROMANISM IN CONSTANTINOPLE.

We have been favoured with a sight of a private letter from a gentleman at Constantinople, who speaks in strong terms of the efforts which are now being made there by French Roman Catholics. After describing two treatises in French, and one in modern Greek, which are now circulated by them with a view to induce Oriental Christians to acknowledge the supremacy of the Roman Pontiff, the writer proceeds to say:—

"The influence of these recent treatises is backed by a physical torrent of monks, priests, sisters of all shapes, sizes, and colours. The high-street, Pera, is mottled by ecclesiastics, one may almost say. We must confess, at the same time, that the most practical argument of charitable works is urged on all sides by the French, who set an example to all around them, by their care of the poor and

needy; and by this and by every sort of means (I do not say by altogether wrong methods) France, *i.e.* the Papacy, is making prodigious efforts. I believe (though it will sound absurd) that the very bonnets are missionary. I was impressed by this conviction ever since some one, in speaking of the difference between the national or heretic and united or papal Armenians, said, that the latter wore bonnets like the French, the former made no improvements; so I fear that weak women are carried captive by a Parisian toilette,—'if I join the Catholics I shall be *coiffée* like Madame ——.'

On the other hand, the Greek Church is, according to the confession—nay, more, the assertion—of my Greek friend, inert and avaricious. What will be the end of it if the Oriental Church does nothing, and Rome, or rather France, does everything?—when it is the boast of the *Univers* that 'tout ce qui est Catholique porte le nom de France,'—when the city is inundated by fresh tides of Lazarists, Capuchins, Benedictines, Frères, Sœurs, &c. &c.,—when the Pope's emissaries are lavishing on every side fallacies for the men, fashions for the women, and cakes and tinsel for the children?

The truth will, please God, prevail; but we want an united band of sound Churchmen, to overcome first the prejudices which beset us."

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## MR. GLADSTONE'S SPEECHES.

We have great pleasure in enriching our pages with the following extracts from the speeches of the Right Hon. W. E. Gladstone, M.P., at meetings at Mold and at Liverpool of the *Society for the Propagation of the Gospel.* Our readers have most likely already seen them; but we do not think that they will consider our space misappropriated in preserving these passages.

### THE QUEEN'S LETTER.

"My Lord Bishop, we are met, I believe, at a critical period of the history of the Society. For a long time its course has been one of unremitted assiduity, and of a prosperity almost commensurate with that assiduity. . . . But it is a crisis in the history of the Society, because the Society, whose means have been increasing, but whose obligations have gone on increasing even faster than its means, has recently suffered the sudden withdrawal of one of the resources to which it was accustomed to trust. That resource consisted, as probably many of you are aware, of what is termed a Queen's letter, which after all amounted to no more than this,—a permission attended with the royal sanction, but at the same time a permission only, to the members of the Church to offer their freewill offerings in all the churches of the land on behalf of the *Society for the Propagation of the Gospel in Foreign Parts.* I believe that this is a resource that it would have been perfectly competent to the Church of England to make use of, with full profit even, irrespective of the sanction of the Crown. But it so happens that it has been a particular form in which the Church has been accustomed to make her appeal to her members; and the

sudden breaking up of any form whatever, even although it is one of no peculiar virtue in itself, and one which might originally have been easily dispensed with, is usually attended with a momentary inconvenience; and the inconvenience is, I believe, in the present instance, something like a loss of an average income of 10,000*l.* a year. I hope there is no one of those who hear me who would for a moment conceive that there is in this circumstance any ground for discouragement in the work of this Society; but if there be such a person, it may be well to illustrate the position of the Society at the present moment by a reference to a former chapter in its history which bears a close analogy to those circumstances. Up to the year 1831, it was the custom of Parliament to dispense a large sum of money annually, not less than 16,000*l.*, to the Society, for the purpose of being applied to the support of the North American Clergy. In the year that I have named, the grant was withdrawn. It was subsequently arranged by the present Lord Derby, when Colonial Minister—and I must say it was arranged in the most considerate manner—that the incomes of the existing Clergy should be continued to them for their lives; but, as their lives fell, the grants should drop. . . . The withdrawal of the grant compelled the Society to throw itself more freely and liberally upon the spontaneous liberality of Christian men. At the period when the grant was withdrawn, the grant itself was 16,000*l.*, and the income of the Society was 5,000*l.* or 6,000*l.*, altogether making something like 21,000*l.* or 22,000*l.* At the period when I now speak, the income has passed 60,000*l.* a year, amounting to ten times the free and independent income which it possessed at the time when it was accustomed to lean upon Parliament, and amounting to three times the aggregate of that which it then collected for itself and that it received by the sanction of the nation. Under those circumstances, we should be agreed that there is no reason for despondency, and no reason for despair, in the circumstances in which we now stand. I will venture to go further—I will venture to say, without giving any opinion upon the withdrawal of this peculiar instrument of support, the manner of which I scarcely regret—I will venture to express my strong opinion, that the withdrawal will prove ultimately, ay, and speedily, to have been beneficial to the Society; for again will happen that which has happened already—the energy of the Society will receive a new stimulus. In consequence of this removal of the artificial props, she will fall back more unreservedly upon her faith, her zeal, her prayers—her appeals to the faith, the love, the zeal, the prayers, the alms, the service of Christian people; and for every pound that she amassed through the machinery of which she now loses the use, she will obtain many pounds, without being indebted for them to anything only excepting the love of the members of the Church of England."

DIOCESE OF TORONTO.

"It is impossible to watch the course of events without being struck with the mutual confidence that binds together the members of the Colonial Church and the Church of England in one Christian bond of

harmony and love. There is one instance of this which is the most appropriate I can choose, because it shows the sentiments that prevail in the Colonies towards the members of the Episcopal order, who may be said to be the nucleus of Church government. The circumstance to which I allude happened in the diocese of Toronto; and it is so apposite to my argument, that you will excuse me for stating it briefly in detail. About thirty years ago, when the present Lord Seaton was Governor of Upper Canada, he caused fifty-two rectories to be created in the colony, and endowed them with certain portions of what were then wild lands. At that period self-government could be hardly said to prevail; most of what was done there was done under influence from home, or in accordance with the views of home authorities, but not with the free impulse of the people. As self-government came to prevail in Canada, there grew up a strong inclination to mix directly the proceedings of the civil legislature with the operations of religious government. It is not necessary for me to go into the history of that sentiment, or to inquire whether the sentiment was one to be desired or not. I only wish to-day to stand upon the fact, that it was a recognised principle in Canadian government, that there was no direct connexion between Church and State. An embarrassment arose with regard to the fifty-two rectories. Of course, when founded by the State, it was supposed that the patronage would be with the Crown. As the Government of the country did not wish for this, they determined to make over the patronage to the Church Society. Now, the Church Society was a body over which the Bishop had no control whatever. Parties in it there were none—restrictions in it there were none; it might be represented as entirely apart from all clerical influence. The Society was called together to consider what they would do with the patronage of the fifty-two rectories. Now, the habit of our Canadian fellow-subjects is to consider all subjects like men; they have the principle of self-government; they give business habits to their minds, and they looked to the question in the interests of the Church. There was a temptation to their self-love. Many of them had possessions, more or less permanent, in common with the Church of Canada. Any of them might have reckoned, if he gave the patronage to the congregations, to have large influence—he might have said, 'I have large property, and that will give the nomination of the clergyman to me.' There was, I say, great temptation offered by that act by the Canadian legislature to the members of the Church Society; and what did they do with it? They made it over by a vote, nearly unanimous, to the Bishop of Toronto and his successors for ever. I have said that the vote was nearly unanimous. The only dissentients were a few members of the clergy; for the laity in that radical country were absolutely unanimous in conveying the patronage to the Bishop and his successors for ever; they did so on that principle which, in homely phrase, 'will hold water.' They said, 'If the congregation or any general body of trustees take hold of the patronage, no one will be responsible for the appointment; but the Bishop is a public character in the Church—

whatever the Bishop does, he has the eye of the Church upon him—the Bishop is dependent upon the good-will of the people. I don't mean upon man's assistance, but for the honour of his apostolic office he is dependent upon an affectionate confidence between himself and his people. In giving charge into his hands of this trust, we know he will exercise it with a due sense of the duties and responsibilities; and if he does not so exercise it, we have, in his position, the best means of calling him to account.' That proceeding always struck me as a most remarkable and encouraging circumstance. It shows us that the Church in the Colonies has within itself a principle of life and a principle of union; it shows that you need not be afraid of its running away from the parent head; for while at home we look with regret upon painful divisions, they are scarcely to be recognised or found in the Church of the Colonies. It has, I say, within itself a principle of life upon which it relies, under God, to enable it to discharge all its functions."

EMIGRATION.

"Above all, the *Society for the Propagation of the Gospel* is a Society having reference to the supply of emigrants with the ordinances of religion. . . . That is the special work of the Society. Let us consider, for a few minutes, before I cease to trouble you further—let us consider what that especial work means, and what claims it constitutes upon us as members of the British nation and of the British Church. Now, this great work of emigration, what is it? It is, at any rate, one of the most marked characteristics of the nineteenth century. It had even reached, a few years back, the enormous amount of 400,000 souls carried annually from these little islands to settle in all the known quarters of the globe—about 1,000 souls every day passing from among ourselves—from the bosoms of our families—from close tie and kindred with us, to found or to join new communities. Now, is that a work of slight moment? Is that a work of slight meaning? Is it not the truth that, within the last two centuries, Europe has made, as it were, a great spring outwards? Various countries attempted to appropriate large portions of the fertile, but, up to that time, unoccupied spaces of the earth. We were not the first in the field; there were other countries that then had either greater power or greater opportunities; Spain and Portugal, in particular, appropriated to themselves vast regions beyond the ocean. France, likewise, was at least our rival in that respect. We were in the race, but we were by no means the foremost in it. It has, however, continued; and how do these matters now stand? What has Portugal now to do with the colonization of the world? What has Spain to do at this time with the colonization of the world? What has Germany or Italy to do with the colonization of the world? What has that great, powerful, civilized, and enlightened people, the French nation, our present neighbours, and I hope to continue our friends—what has that great nation to do at this moment with the colonization of the world? Undoubtedly she occupies

a foremost place in the ranks of civilization—undoubtedly she has important duties to discharge in reference to her own people, and in reference to Europe; but it is plain, from experience, that colonizing is not the function which it has pleased Providence to commit either to that great country, or to any other among the leading and most powerful European nations. And yet has colonization stopped? It has stopped in the states which were founded from those sources. They appear to carry within them no principle of vigour and elasticity. But when you look to those which have sprung from the loins of England, how marked is the difference! Not two hundred and fifty years have elapsed since a few British settlers landed in Virginia; now the inhabitants of that vast region are 30,000,000 of men. You know them in the relations of commerce. You see how proudly their ships ride upon the waters. You know their wealth—their enterprise; you know the progress they have made; and you know that progress continues at an undiminished rate. You know, also, they are children sprung from the loins of England. Nor is it only so in the United States; it is the same thing in your Colonies. Instinct with the principles of freedom, they are full of the same vital energy, the same tendency to rapid extension; and, looking at the lessons which experience has already given, the results already attained, it is not, my Lord Bishop, I believe, presumption, but it is simply availing ourselves of the instruction that the actual state of the world affords, if we say it is plain that the function of colonizing this earth upon which we live, of adopting its waste spaces, has been committed to the race to which we belong; and a large and commanding share in it belongs to the Crown, the State, and the people of England. . . . This work cannot be stayed—it cannot be arrested. It has received the impulse which propels it in such a manner that its future results may be anticipated, and generally, with humility indeed, but with great confidence. What are these future results, I ask you, to be? Is it enough that you multiply the inhabitants of this earth? Is it enough that you provide them with the meat which perishes? Is it enough that you add wider and wider spaces to our dominions? Is it enough that you exult in thinking how many races of men there are that speak your language, that obey your laws, that own allegiance to your Sovereign, or that, in the essential particulars of social and human life, recal perpetually the origin from which they sprung? Is this enough, or is it not? It was beautifully said, by a writer of great imagination, that if you reared up men with cultivated tastes, with the knowledge and the habits of civilization, with the means of indulging these tastes, and of surrounding themselves with the comforts of life, and if, at the same time, they remained ignorant of that guidance which leads them heavenward, you were only preparing a more costly banquet to satiate the appetite of Death. And that is true. These empires, it is reasonable to believe, will exist—these cities will be reared, they will be in the closest relations with you, and the network of your commerce reaches over the whole earth. You know yourselves how incessantly both are extended, and its relations their increasing; but

shall these people be people rejoicing above all things in the knowledge of the living God? That is a question which, humanly speaking, we have to answer. It is the function of this Society—it is her peculiar privilege—that she manages to be peculiarly wanted at that season of weakness and of infancy to which I have already endeavoured to call your attention. It is her business to prevent a fatal interval during which the sound of the name of God should be forgotten. And well does she know how difficult it is to restore the dominion of society when once it has been extinguished. She calls on you to aid her in this great work. She shows you the nature of the rules by which she is governed—her voice comes to you;—and her voice, sounding from her agents in this country, is likewise a voice that comes across every sea that compasses the four quarters of the globe;—it is the voice of the settlers who live in the Colonies, your children, your brothers, your greatest and your dearest friends;—it is the voice of that devoted Ministry which is now discharging all the spiritual duties in the British Colonies, in such a manner as, without the smallest desire to create an invidious comparison, I would say draws down upon them the respect and the admiration of all among whom they live. It is the voice—in some cases we may add—it is the voice of the dead, who, having freely and deliberately, and not without counting the cost, given up all in order to be enrolled among the soldiers of the cross, have been early called to their reward; not too early for themselves—not too early, we may perhaps in faith believe, even for us, because it is our principle to hope that their bright example will continually draw more warriors into the field, and that the great masses of God will multiply under its beneficent influence."

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## LETTERS ON PAROCHIAL MISSIONARY ASSOCIATIONS.

### (No. 1.)

Sir,—In answer to "A Parochial Clergyman's" letter, inserted in your last Number, allow me to mention the system of working a Parochial Association which I have adopted with success in my own parish, and have seen introduced in many parishes, with a success proportionate to the extent to which it has been carried out. It is—1. An Annual Sermon; a Collection in Church either for the General Fund of the *Society for the Propagation of the Gospel*, or for a Special Fund, as circumstances may determine. 2. Quarterly Meetings, on moonlight evenings, in a well-warmed and lighted school-room, of a more instructive than hortative character, illustrated by pictures, and always followed by a Collection. 3. District Collectors, whose duty is to go from house to house to distribute the Quarterly Papers or other publications of the *Society for the Propagation of the Gospel;* to receive such contributions as the people may be willing to give; and to tell the subscribers of the Quarterly Meetings, and induce them to attend. 4. The Distribution of Boxes to any persons who may like to receive them, and will promise to do their best to get them filled.—The Sermon in Church solemnly reminds the people of their Missionary

duties and responsibilities, and elicits the contributions of that very large class of persons who will neither attend meetings nor enrol themselves as subscribers to any Missionary Society.—The Quarterly Meetings bring the details of Missionary operations clearly before the people, and sustain their interests. The Collection after the meeting (which I never press) gives them the opportunity of expressing their sympathy in the great work of extending Christ's kingdom by an act of almsgiving, instead of allowing it to be checked or injured, when raised to its highest pitch, as is done when there is no Collection.—The weekly, monthly, or quarterly call of the District Collector induces a habit of regular subscription; and the Boxes provide a means for receiving special offerings, and gain for Missions many little sums which would be otherwise wasted or misspent. By this means, every person in the parish is reminded of his duty in regard to the Church's Missions, and is afforded an opportunity of aiding them by his alms in the way which he may judge best. Until this year, I have been unable to organize a complete staff of District Collectors; but even with this part of the system in abeyance, our contributions to Missions were doubled in the space of three years,—and that, when "the times were very bad," and "the church was rebuilding." The result is just the same in other Associations with which I am well acquainted.

But I am bound to confess that the great difficulty is with the Clergy. They are quite alive to the importance of the work,—they will not unfrequently give to it even beyond their means,—they are most kind and ready to receive any help I may render them at their meetings; but they are afraid to beg of their people; and they dislike the trouble of gaining that knowledge of the details of our Missions which is required in every Clergyman who establishes a system of Quarterly Meetings. For the essential condition of the successful working of Quarterly Meetings is, that the Clergyman of the parish should depend on himself alone for interesting those who may attend them. The help of the neighbouring Clergy, and of an occasional "Deputation" is very valuable; but unless the people are sure of hearing a really interesting speech from their own Clergyman, they will not take the trouble to attend the meetings regularly. If the parochial Clergyman feels that he cannot undertake this responsibility, he had better be content with an annual or half-yearly meeting. It is, however, always possible, and most desirable, that the Clergy of adjoining parishes should arrange their several meetings so that those of their parishioners who are interested in Missions may have the opportunity of attending a meeting in their own parish, or elsewhere, once a quarter. It is, too, very important that the Clergy who enter into such a mutual arrangement should attend, or assist in, the several meetings. The people, and especially the poor, always like to hear their Clergyman's voice when they see him at a parochial meeting, though in a neighbour's parish; and they are too apt to argue from his silence, either incompetence or indifference. If the parochial Clergy did but know how much more valuable their own sermons and addresses to their flocks are than the most fervid eloquence of Depu-

tations, upon whom they now so generally depend for interesting their people in Missions,—if they would but put forth the power and grace which God has given them in their several spheres of duty,—if they would, in this most solemn work, act upon the sound maxim, that "whatever you want well done, you must do yourself," and do their own work in what they believe to be the best way, with a single eye to God's glory, we should not find the Church's Missions so little cared for, so niggardly supported by the people at large, especially by the rich, as they are now, to the shame of our age and nation.

Shrewton, Oct. 22, 1856. I remain, Sir, yours faithfully, F. B.

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(No. 2.)

SIR,—It is a subject of reproach that, on looking over the *Society for the Propagation of the Gospel's* Report, we still find so many parishes returned *blank;* and, after making allowance for the support given by some to the *Church Missionary Society*, there will yet remain many where the sound of Mission work is unheard. Now, as the Clergy themselves are almost universally subscribers, it is evidently from some fear of the difficulty of the undertaking, that they do not invite their parishioners, of *all grades*, to unite *more systematically* in this great and blessed duty.

I am willing, in response to the invitation in your last Number, to state my own method of setting on foot a Parochial Association in each of the three parishes in which I have ministered.

I have, after mentioning the subject of Missions casually in household visitation, begun by preaching a sermon on the duty of extending the Redeemer's kingdom, and shown how much might be collected in a year if each house in the parish gave but one penny a month, and by familiar illustration brought the subject fairly within the reach of the poor.

I have next invited my parishioners to meet me at the schoolroom in the evening, and with a map of the world have pointed out to them how sadly disproportionate is the Christian population to the Heathen. I have then suggested that we in this parish, for the future, do something to wipe off this reproach, and announced my intention of appointing monthly Collectors. These should be chosen from the different classes of the population, and left to arrange their districts or houses among themselves. I have employed poor women, who were communicants and respected among their equals, with success, as they feel no difficulty, when contributing from their own poverty, to ask others to make the same sacrifice. Their first work is to leave, at the houses, tracts on the duty of supporting Missions (sent on application from the Office of the *Society for the Propagation of the Gospel*, 79, Pall Mall), and then follow with the collecting cards, and put names down. The Quarterly Paper is sent regularly, also, from the *Society for the Propagation of the Gospel;* and one of these is left, in due course, at the house of each subscriber.

Occasional Meetings should be held—quarterly, if possible. An address from the pulpit, without a collection, is a substitute; but

a Quarterly Meeting is very desirable, as admitting of greater familiarity of illustration. The subject may be both instructive and hortative: the latter by no means to be undervalued, as, after all, it touches the true motive by which the work is to be sustained. I would not collect at the smaller Meetings,[1] which should be familiar and pastoral; but once a-year, if a Deputation cannot be got, a stranger should assist at a larger Meeting, when a Collection may well be had.

Lastly, I would beg of any of those who have not started such an Association, not to be deterred by the prospect of the meetings. I began alone as a *nervous* Deacon, and addressing a little audience for the first time in my life. But when the work is plainly God's, we have no right to be faithless and afraid. But, further, very little interests the poor (*much less*, in fact, than the educated imagine), if it be communicated in the spirit of affection and sympathy. A feeble hand may touch this chord successfully, when the attempt is plainly honest and heartfelt, and not self-seeking. I believe the poor soon begin to feel a pleasure in supporting the work; while the enlargement of the range of their sympathies is to them an incalculable good, and herein a means of gradually infusing throughout the parish the spirit of enlarged Christian love, and of generous sympathy in every good work. Your faithful servant, G.

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## THE ENGLISH AT NUREMBERG.

There are a few English families constantly residing at Nuremberg; but there is not, and there has never been, an English Chaplain. A Clergyman was there for a few weeks this year, and his services were gladly accepted by his fellow-countrymen,—some of whom had been regular churchmen and communicants in England, but had not had an opportunity of joining in the ordinances of the Church for years. On the last Sunday of his sojourn among them, he had the privilege of administering the Holy Communion to thirteen persons.

The English residents at Nuremberg would be very glad to have a Clergyman settled among them. They are few in number, and cannot do much towards his support. It is not improbable that more English would settle there, if there were a Church which they could attend. Large numbers of our countrymen pass through the city every year.

The Editor of the *Colonial Church Chronicle* has received a letter from a gentleman at Nuremberg, asking, in the name of the English, if there is any chance of a Clergyman going to live there. He will be very happy to assist in opening a negotiation between any Clergyman with good testimonials and his correspondent at Nuremberg. Letters should be addressed to the Editor, at Messrs. Rivingtons'.

The inhabitants of Nuremberg are chiefly Lutherans.

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[1] The Editor does not agree with this suggestion. He thinks that a collection should be made at every Meeting, as proposed in the preceding letter.

## Reviews and Notices.

*A Sermon, preached at the Consecration of the Church of St. Mary the Virgin, Richmond, on Thursday, April 3d,* 1856. By the Right Rev. the Lord Bishop of Natal. James Archbell, Pietermaritzburg. 1856.

Our readers are not likely to see this Sermon, which was preached by the zealous Bishop of Natal at the first consecration of a Church in his Diocese. We think that large extracts from it may be very acceptable to them, as showing the principles upon which the Bishop acts, and which have, as no doubt he expected, excited some opposition. We trust that he will persevere, and will succeed in overcoming all opposition.

"Let us reconsider together one or two of these points—indeed, all the chief points, I believe—which have been the subjects of so much violent discussion of late, in some parts of this colony. And let us see how far they are, or are not, in strict accordance with the laws of the Church of England.

1. And first, with regard to the *Church Roll*, or Declaration of Membership. This, I know, has been represented as an undue interference on my part with the rights of the laity—unauthorized by the laws and customs of the Church of England. Unauthorized, I admit, by the customs *in* the Church of England, but not by the customs *of* the Church. The customs *of* the Church are those which are prescribed in the Prayer-Book and Canons,—such as kneeling for prayer, and standing up for praise. The customs *in* the Church have grown up in course of time, some good, some bad—many of them the fruit of long years of sloth and neglect. And would you have all these brought over, and repeated and perpetuated here in Natal? . . . .

We are bound to inquire, what guidance do the laws of our Church give us with respect to those who should be admitted to take a part in Vestry meetings? The Church says, that every *parishioner* is entitled to vote in vestry. But then what is a *parishioner?* Of course, we should expect the word to be used properly only of one who lives within the boundaries of the parish in question. But is *every* one within those limits to be regarded as a parishioner, and be entitled to vote in vestry? . . . . . Not every ratepayer, the Church says, but every parishioner; and who, I ask again, in the eye of the Church, *is* rightly to be considered a parishioner? The Prayer-Book and the Canons of the Church shall tell us. The Prayer-Book says, 'Every parishioner shall *communicate* at the least three times in the year, of which Easter shall be one.' And the 22d Canon says, 'Every lay person is bound to receive the Holy Communion thrice every year, under the penalty and danger of the law if they neglect to do so.' And the 112th Canon requires the Minister, Churchwardens, and Sidesmen to present to the Bishop annually the 'names of all parishioners which received not the Communion at the Easter before.' It is plain, then, that all parishioners, recognised by the Church as having a right to vote in vestry meetings, are supposed to be *communicants*, and communicants only.

Strictly, then, my brethren, I am bound by the laws of the Church to require this. I am bound, on the one hand, to recognise at once *all communicants*, as having a right to vote in parish matters; and, on the other hand, if called upon to carry out the strict laws of the Church, I should feel bound to require that *none but communicants* took part in her vestries. But I do feel that great allowance must be made for the difficulties under which men have been living in such a colony as this. I know how few opportunities they have had for being instructed in their duty, and I can account for many not being at the present moment com-

municants, without therefore condeming them as being careless about religion and unworthy of the name of Churchmen. I trust, indeed, that the number of communicants in every parish will be continually increasing, as men come to learn their duty better; but, meanwhile, I have felt that I could, with a safe conscience, act in the *spirit* of the Prayer-Book and Canons—though departing somewhat from the *letter*—if I allowed those to act as parishioners who are not, indeed, as yet communicants, but still are willing to confess themselves Churchmen, by signing a Church Roll to this effect:—'I declare myself a member of the United Church of England and Ireland, resident in the parish of ——, within the Diocese of Natal.' This is a concession, then, to the necessities of the case, and not an innovation and act of despotism. Observe, no communicant is required to sign the Church Roll. His open profession of Churchmanship is plain and conspicuous to all the world. But otherwise, if a man, who is not a communicant, wishes to take an active part in the management of Church affairs, either I am bound to reject him altogether, or, at all events, I must require him to do some distinct act, by which he shall declare himself a Churchman, and profess his submission to the law and discipline of the Church. . . .

Less than this I could not require, in order to protect, as it is my duty to do, the true Churchmen and communicants from being outnumbered and outvoted by a number of careless, or perhaps disorderly and self-willed persons, who have no true attachment to the Church, no reverence for her laws, no respect for her Ministers. . . .

2. And this brings me to say a few words about the *Offertory*. You are well aware that this regular Sunday collection is distinctly prescribed in the Church Prayer-Book, and that your Minister is bound, by his solemn vow, to have the Offertory every Sunday morning, more especially when called upon by the Bishop to do so. . . . It is right that you should be thus taught that it is your duty to make what exertions you can towards the support of your Minister, now that your Church is completed, by God's goodness, in order to show yourselves not unworthy of that charity, and not insensible to the blessings you have received and are receiving.

Now, I have no hesitation in saying that the Sunday Offertory, as it is the prescribed form for collecting your alms, so is it the very best that could have been devised. I am quite sure that the humble and pious minds among you will soon come to value it—to value the privilege of being called upon, if you have but little, yet to give of that little for the service of God, and of having that little gift of yours laid reverently by the Minister on the Table of your Lord, and thankfully presented with a prayer for God's blessing upon it. And, if you are unable, or find it inconvenient, to give *every* Sunday, yet, if you know that your heart is in the work,—if you know that you give when you can, that you desire and resolve to give when God shall give you means and opportunity for giving,—then, though you pass by the plate yourself, you can equally rejoice in the gifts of others, and the prayer with which we offer them will not be in your lips a prayer of mockery. You will feel a oneness of spirit with them in the communion of saints. You will feel that you have a right to offer *their* gifts as your own. . . .

3. One word more about the question of *Pew Rents*,—which, however, is not a matter that causes any trouble here in Richmond. But you know that there are some in this Diocese who are very anxious that the sittings should be let in church, and that, by means of money obtained in this way, and not by the Offertory, the expenses of the church shall be paid and the Minister supported. . . But as for regularly letting out a church, a parish church, into sittings, I say, with the present Archbishop of York, 'It may be a *custom* in many churches of England; but it is an *abominable custom*, and ought to be got rid of wherever it exists.' To a Bishop of the Church of England, the poor man's soul is just as precious as that of the rich man. He is bound to know no difference between them. High or low, rich or poor, they are all the same to him, provided they are Churchmen, and ready to submit to the laws of the Church. It is an odious 'custom,' that of letting off certain portions of a church, for the exclusive possession of the rich, who can afford to pay so much for their sittings, and then saying to the poor man,—who is willing to give, as he can, to the Sunday Offertory, perhaps willing also to give some small sum as an Easter Offering, but who cannot

afford to pay the full value of his sittings all down at a time,—'Go thou, and stand there, or sit here under my footstool.' And this is true though even the *best* part of the church were set apart for the 'Free Seats,' as they are called, instead of the *worst*, as is most commonly the case. I say, the poor Churchman has no *right* to be turned, with his family, into those 'Free Seats,' as if he had not as good a *right* to his own proper seats in church as the rich man. The poor Churchman has a *right* to his own sittings, as well as the rich. He has a *right* to go to the Minister and Churchwardens, and say,—'I am a Churchman. I intend to do my duty as a Churchman, as well as I can; and I want so many seats in church, for myself and my wife and children.' And, I say, the Minister and the Churchwardens are bound to take that poor Churchman's application, and make as much account of it as they would of that of the richest man in the parish. . . .

Brethren, I am glad of this opportunity afforded me, on this the first occasion of consecrating a church in this Diocese, for speaking my mind freely to you all on these points, in respect of which, I believe, I have been greatly misrepresented, or, at least, misunderstood. I hope I have succeeded in showing you that I have had good reason for what I have done in these matters. And now I commend you all to the God of all goodness, that He, who is the 'Author of Peace and Lover of Concord,' may so rule your hearts and mine by His own good Spirit, that we may labour together in unity, in the bonds of our common faith, and so grow more and more into Him in all things, which is the Head, even Christ, to whom, with the Father and the Holy Ghost, be all majesty and dominion, now and for ever. Amen."

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*Papal Aggression in the East; or the Protestantism of the Oriental Churches.* Edinburgh: Grant. London and Oxford: J. H. Parker. 1856.

This pamphlet is a reprint of an article which appeared, more than five years ago, in the first number of our valuable contemporary, the *Scottish Ecclesiastical Journal*. It consists chiefly of a summary of an Encyclical Epistle, issued by the four Orthodox Patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, and by the Bishops, twenty-nine in number, who compose their ordinary synods, which was called forth by the "Papal Aggression in the East." There is a postscript, containing a summary of the doctrines of the Orthodox Eastern Church, chiefly drawn from the article on the subject in the *Colonial Church Chronicle* for September, to which the author of the pamphlet refers his readers.

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The Committee of General Literature and Education of the *Society for Promoting Christian Knowledge* have lately published a very interesting Memoir of Kallirhua, under the title of *Kalli, the Esquimaux Christian*. It is from the pen of the Rev. T. B. Murray, the excellent and indefatigable Secretary of the Society.

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We are thankful to be able to announce the publication of a new volume by the Rev. Isaac Williams,—*Sermons on the Characters of the Old Testament*. (Rivingtons.) The volume concludes with a sermon on *Antichrist*, which we commend to the thoughtful perusal of our readers.

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*Scripture Breviates, arranged for use by the Bed of Sickness*, by the Rev. G. Arden, (J. H. & J. Parker), will be found very useful in

suggesting appropriate passages of Holy Scripture in the visitation of the sick. There is a short but excellent preface. Messrs. J. H. & J. Parker have also published the two following Sermons,—*The Grave, and the Reverence due to it*, by the Rev. E. Harston, Vicar of Sherborne, the preface to which had better have been omitted; and, *The Future Reward of the Righteous*, a funeral Sermon on the Rev. M. Lowndes, late Vicar of Buckfastleigh, by the Rev. R. H. Hawkes.

## Colonial, Foreign, and Home News.

SUMMARY.

The Bishop of Quebec has lately made a visitation of part of his Diocese, including the Gaspé Bay Mission, and the Magdalen Islands.

The Convocation at Bishop's College, Lennoxville, opened on Tuesday, September 9. The Bishops of Quebec and Montreal, Patrons and Visitors of the University, were present, though we regret to add that the Diocesan, the Bishop of Quebec, was prevented by illness from taking that part in the proceedings which he would otherwise have done. The resignation, by the Hon. Mr. Walker, of the office of Chancellor, on account of ill health, was accepted, and the Hon. Chief Justice Bowen was elected in his stead. Several *ad eundem* and honorary degrees were conferred. It had been hoped that the College Chapel would have been ready for consecration, but this was found to be impossible. Morning Service was held at St. George's Church, when the Bishop of Montreal preached. The Bishop left on Thursday for North Stukely, where he was engaged to consecrate a church.

On the Tuesday following, Sept. 16th, the Bishop of Quebec consecrated the new church near the Mount Hermon Cemetery. There are three beautiful memorial windows at the east end. The Bishop of the Diocese was on this occasion accompanied by the Bishop of Fredericton, who read the ante-Communion Service. The Offertory amounted to 27*l.*, and a silver chalice and patine were presented by the Rev. A. W. Mountain, on behalf of the donors in England. The site for the new church was given by Dr. Morin.

On Sunday, September 14th, a new church was opened for divine service at Thorold, on the banks of the Welland Canal. Bishop M'Coskry, of Michigan, and Bishop De Lancey, of Western New York, were present, as was also the Diocesan, the venerable and energetic Bishop of Toronto. The erection of the church is due, in great measure, to the Rev. Dr. Fuller, the Incumbent.

The Bishop of Capetown arrived at Grahamstown on Wednesday, July 23d. We are informed that he has since holden an Ordination there.

The Bishop of Madras has undertaken the visitation of the more distant stations of the Diocese of Calcutta,—from Allahabad to Peshawur,—age and its attendant infirmities not allowing the venerable Bishop of Calcutta to attempt a journey so long and so fatiguing.

The Bishop of COLOMBO sailed for his Diocese on Monday, Oct. 20th, in the *Indus*. He is accompanied by his family. We commend to the notice of our readers the Bishop's appeal for support for St. Thomas's College, which is appended to the present Number.

A seat in the Upper House of Representatives has been offered to the Bishop of SYDNEY, and has been declined. A similar offer has been made to the Romish Bishop, and to the Moderator of the Scottish Presbyterians, and, as we hear, with the same results.

The Bishop of MELBOURNE, in a reply to the address from the laity of Belfast, says:—

"It is my wish to establish the parochial system as at home, and to place the Clergy on the footing of Incumbents there,—not liable to be removed except upon sufficient cause, alleged and proved before a competent tribunal.

I wish also to establish the Archidiaconal system, by which the Diocese is broken up into districts, each of which is placed under the supervision of one of the local Clergy. The office of an Archdeacon is constantly to overlook his district—advise, encourage, and, if occasion arise, admonish the Clergy—suggest and promote plans for building churches and supplying ministers.

It remains to speak of the maintenance of the Clergy. It is not desirable that they should be rich, but independent of anxiety and free from care. This is only to be accomplished by a distinct recognition of the Scriptural doctrine, that 'they who preach the Gospel should live of the Gospel,' and, 'let him that is taught communicate unto him that teacheth in all good things.' I am thankful there is a strong feeling on the part of the laity that the Clergy should be adequately supplied; and I trust this will continue, so that they may never sink into the condition of that class in America: and this is more particularly needful in the prospect of continual diminution, if not actual cessation, of help from the Colonial Treasury."

The *Church of England Record for Victoria* (MELBOURNE) says, that the Moravian Mission to the Aborigines on Lake Boga is to be broken up, and ascribes this event to the violation of the pledges given by the Government upon the establishment of the Mission.

We announced in our last, that the Bishop of CHRISTCHURCH, New Zealand, had sailed. We are informed that he left England Sept. 11, by the *Egmont*, accompanied by Mr. Harper and ten of his children, —two being already in the Colony, and two being left behind at Eton.

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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Oct.* 7, 1856. —Rev. Dr. Hessey in the Chair.—The following Resolution, proposed by the Standing Committee, was unanimously adopted by the Board :—

"That the Society is anxious to avail itself of the earliest opportunity of expressing to the late Lord Bishop of London its deep sympathy in the affliction which has caused his resignation of the duties of the Diocese.

That the Society also desires to record its grateful sense of the aid which, for a long period of years, it has constantly derived from his

Lordship's presence and counsel, and from his energetic furtherance of the great Christian objects which have come within the sphere of the Society's operations."

The Secretaries laid before the Board the Report of the Society for 1856, and also copies of "A Short Statement respecting the Society," which will be found appended to the present Number of the *Colonial Church Chronicle.*

A letter of great interest was read from the Bishop of Capetown, which we are reluctantly compelled to omit.

A letter was read from the Bishop of Toronto, in which he said, with reference to the proposed division of the Diocese :—

"In consequence of your suggestion, I enclose a map of the Diocese and a statistical table, by which it will appear that the division is wonderfully equal; and ultimately, the areas, wealth, and population will approach as near to an equality as is perhaps possible from the different quality of their soils. It will also appear evident that the present Diocese has outgrown the labour of one man."

The Secretaries informed the Meeting that some further particulars had been requested of the Bishop, and that the subject would receive fuller consideration.

Extracts were read from a letter from the Bishop of Bombay, who presided at a Public Meeting of the Society at Kurrachee, and is doing much for the circulation of its publications.

A letter of thanks was read from the Bishop of Mauritius.

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West Indian Mission to West Africa.—We have learnt with great sorrow the death of the Rev. H. J. Leacock, who offered himself to the Bishop of Barbados as the pioneer of this Mission, and who has since been labouring in the Pongas country. Mr. Duport, the coloured assistant, remains in charge of the Mission. Mr. Leacock's death is announced in the subjoined letter (which we extract from the *Guardian* of October 15) from the Rev. F. Pocock, a Church Missionary at Sierra Leone, to the Rev. H. Caswall :—

"Freetown, Sierra Leone, Sept. 18, 1856.

My dear Mr. Caswall—It is my painful task to inform you of the death of your dear friend, Mr. Leacock. When the last mail left for England he appeared in good health, and was hoping, after the rains, to resume his work in the Pongas country. How mysterious are the ways of God! Mr. Leacock came to our house very, very ill, on the 20th of May, but was so far recovered that we all were glad to see him daily gaining his usual health and strength.

On the 15th of August he was taken ill, and complained of his cough; and, in a day or two, diarrhœa came on, and the poor invalid had not strength to bear such a pull down, and gradually sunk lower and lower. From Sunday to Wednesday he was perfectly insensible; and on the 20th of August, at twenty minutes to 6, P.M., he truly fell asleep in Jesus. Everything was done for him that could be done. Dr. Morphew and Dr. Bradshaw came to him often six times a-day, and Mrs.

Pocock tended him. He often thanked us, and said God had sent dear children to tend and care for him in his last days; and I do assure you, my dear Sir, it was indeed a privilege to have had the dear one with us. Had he been in the Pongas country, we should have feared the aged servant of God had not been cared for.

On Wednesday, August 13, the dear departed for the last time took evening prayer for me, and spoke to us from Rev. ii. 12 to 17. On Thursday he was poorly, but walked out with me, and on Thursday evening went to bed in good spirits, but never again was able to leave his room. Although from Thursday he feared the worst, yet we all fancied and hoped, when the cold was better, he would be among us again; and I am sure he would have told me many things, had he thought he would so soon be taken. The funeral took place on the 21st. The body was taken to the cathedral, and the Bishop read the service. A procession of all the Missionaries in their gowns, attended by the Governor and all the officers of the garrison, followed our dear friend's remains to their last long resting-place.

Poor Duport, (the West Indian assistant,) I do so pity him; but we must do all we can to comfort him. I have sent to inform him; but during such bad weather, it is not easy to get communications with the Pongas. I hope he will soon come down; and then our Bishop will think about ordaining him. His Mission is in a very prosperous condition; and may the Lord of the harvest, for Christ's sake, raise up faithful men to labour in His harvest!

Accept, my dear Sir, of my kind Christian regards, and believe me to remain, yours very truly, FRANCIS POCOCK."

We will add no words of our own, but will adopt those of Mr. Caswall:—

"I trust that this announcement will stimulate, rather than depress, the zeal of the friends of the Mission. The blood of martyrs has always been the seed of the Church. To Mr. Leacock has been assigned the honour of literally dying for the sake of Christ and the Gospel. Let us hope that Churchmen will not permit his labours to become fruitless. Rather let us be confident that increased efforts will be made to carry on the work for the sake of which he renounced all things."

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NEW ZEALAND.—(From the Melbourne Correspondent of the *Times* of Oct. 20.)—"The English people cannot fail to take a deep interest in the Pitcairn islanders, the descendants of the mutineers of the *Bounty* and Polynesian women. Their recent condition was made more generally known a few years ago, by being described in a very popular and attractive way in Murray's *Family Library*,—a work very generally noticed at the time by the periodical press. It is, perhaps, not so generally known that the Pitcairn islanders have so increased in numbers that the island and its productions, even with their steady industry and frugal habits, became insufficient for their support; and there can be no doubt that their numbers pressed sorely on the means of subsistence. When the British Government determined to put an

end to transportation to Tasmania, Norfolk Island was no longer to be continued as an island prison for the incorrigible; and this 'Ocean Hell,' as it was called, was to be converted into an ocean paradise, by being given up to the Pitcairn islanders—a holy purpose which, let us hope, will wipe out the great national sin of its former establishment.

Some time since, the Bishop of New Zealand was in Sydney, and was most anxious to rent some of the Government buildings at Norfolk Island, to locate some uninstructed Polynesians with their teachers, because the climate of St. John's College, Auckland, does not agree with them. You are aware what a noble fellow this same Bishop is, pursuing his purpose with a degree of physical and mental vigour which few can match. I never met with any man of more honest mind, or more thoroughly disinterested and sincere than he. The simplicity of his habits, and his personal self-denial, as a means to carry out his purpose, have sometimes been ascribed to asceticism, but nothing is further from his nature. Cheerfulness of temper and disposition is not less conspicuous in his character, than his earnestness and persevering courage. All who know him are deeply attached to him, and many who, not knowing him, have been disposed to think lightly of him, have, after a short acquaintance with him, come to be his warm supporters.

Years ago, this Christian Bishop commenced visiting the islands of the Polynesian group which had been least explored by Christian Missionaries. I must here mention that the Bishop speaks the language of New Zealand (the Maori) very perfectly, and the Maori language differs only dialectically from that of the Sandwich Islands in the north and the Marquesas in the east. Many of the dialectic differences the Bishop has mastered. From time to time he has had intrusted to him youths from many of the islands to civilize and Christianize, so as to qualify them for native teachers to their countrymen. His design was to make his College of St. John's, near Auckland, a sort of normal school for native teachers. His grand experiment was watched with intense interest, not merely by those who confine their views to the religious element, but by those who look further and wider, desiring the general instruction and improvement of a people who certainly show great capacity for civilization. The farm, the garden, the apiary, the dairy, the workshop, are to be found at St. John's, Auckland, as well as the chapel. Unfortunately, the winter climate of Auckland is harsh and wet, and some of the youths from the more northern islands have died of chest complaints. Hence the desire of the Bishop to obtain an establishment at Norfolk Island. Had he succeeded, it would have proved of immense advantage to the Pitcairn islanders, as it would have laid the foundation of future commercial intercourse with New Zealand and other parts.

If any proof were wanting of the necessity for bringing to bear upon the Polynesians all the civilizing influences that are within our reach, I may mention the recent melancholy intelligence, that two Missionaries and their wives have recently been murdered and eaten by the savage islanders of one of the New Hebrides."

THE

# COLONIAL CHURCH CHRONICLE

AND

## Missionary Journal.

DECEMBER, 1856.

### MISSIONARY BROTHERHOODS.

THE Dutch at the Cape of Good Hope are an eminently conservative people. Among the institutions handed down to them by their fathers is the national plough. This is a huge erection of woodwork, which requires six oxen to draw it; and when these six oxen have drawn it, the plough scarcely inflicts deeper wounds on the surface of mother earth than would be done by an English harrow. A daring innovator introduced himself, and recommended to his neighbours an American plough, which could be drawn by one horse, and would really turn up the soil. But the Dutchman would have none of it. It was new, and it was Anglo-Saxon; what good would there be in it? He resolved to plough as his fathers had ploughed before him.

Such as the Dutchman is in agricultural things, many members of the Church of England are in spiritual. They are fully bent upon converting the Heathen; but they are determined, in that conversion, to use no instrument, old or new, which was not employed by their own immediate predecessors. Unless it comes stamped with the *exequatur* of the eighteenth century, it is anathematized at once. For some time Colonial Episcopacy was treated in this fashion. "Nobody had ever heard of it in the golden days of Walpole. No good could possibly come of these innovations. There was no end to the dangers that might lurk under them. Besides, the Roman Catholics had Colonial Bishops; so they must be bad." Such was the spirit, if not the letter, of the arguments by which the extension of the oldest order in the Church was, and is still, resisted. It is fortunate, perhaps, that Church-going on Sundays did not fall into desuetude during the Georgian era. Its revival would assuredly have been denounced

as a Popish innovation, if it had. But the opposition in the case of Colonial Episcopacy was happily overruled; and its enormous practical success has reduced its gainsayers to a very feeble minority. On the present occasion we intend to say a few words on behalf of another Missionary instrument, which was the strength and the backbone of ancient Missions, and is still the main agent of the Moravians,—the most successful Missionaries in the world. We allude to the institution of Brotherhoods.

The principle of fraternal association must undoubtedly have been, for Missionary purposes at least, the real value of the old monastic bodies. Their ascetic rule can have helped them little, save in the way of cheapness: its severity must have withered up their physical strength; and they must have been ever liable to the suspicions with which a celibate priesthood is haunted. Their frequent and formal services must have been rather a hindrance than an aid. St. Paul himself could have done little in the way of conversion, if he had spent most of his time in ritual observances in a chapel. But their strength and their success lay in the support of mutual sympathy, and the success of combined exertions. "If two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."[1] And the Missionary monasteries of the Middle Ages proved, by the experience of centuries, the wisdom of the wise King's words. The tide of barbarian inroad swept over them again and again; and when barbarism had been succeeded by feudal civilization, Europe was still the theatre of constant and desolating wars: but the monasteries outlived them all. Danes and Normans would often burn their buildings, and disperse their inmates; but the feeling of Brotherhood which had been nourished among them, brought them back to their wonted haunts and labours, as soon as the tyranny was overpast.

The same truth has been evinced by the Moravians, who, in all their more important Missions, have maintained the principle of Brotherhood. Their Missions among the North American Indians, during the last century, bore a strong resemblance, both in the character of their hearers and the trials through which they passed, to the Teutonic Missions of Augustine and Boniface. Situated on the confines between two hostile races,—an intruding civilization, and a warlike and well-organized barbarism,—their existence was a series of dangers and of sufferings. Wherever there seemed a hopeful field for their labours, they

[1] Eccles. iv. 11, 12.

would, like the monks of old, select some fertile and beautiful spot, and there gather their converts round themselves in a village. To these, again,—following the same prototype,—they would teach the arts and simpler comforts of civilized life: a church and school would be built, a forge and joiner's shop raised, the surrounding land reclaimed; and so the settlement would go on for several years, increasing in usefulness as the radiating centre of religion, agriculture, and peaceful, industrious life. Then some terrible blow would come, and the settlement would be swept away, and its inmates scattered to the four winds, by the havoc which periodically desolates a half-civilized land; but they would disperse only to reunite. Sometimes some chief, in a capricious fit, would order them off his territory; or some wandering, unattached Indians would make a marauding onslaught on the village, sparing neither man nor beast; or if they spared their prisoners, it was to reserve them for the agony of the Indian stake. Sometimes one of the white Christian States would pass laws to repress them; jealous of Christianity, lest it should give vigour and organization to those whose land they coveted. On one occasion, a party of American ruffians — fit ancestors of the Kansas patriots — marched into a settlement at Muskungum, and, having cajoled the natives by fair promises into delivering up their arms, murdered no less than ninety-six persons in cold blood. By such tragical episodes were the early labours of the Moravian Brotherhood interspersed. Of course, labours interrupted by these vicissitudes could only be partially fruitful. But the strength and the tenacity of their system was tested by this, that they reversed the Norman baron's motto—they were bent, but never broken; dispersed, but never dismembered. Whatever the force that had torn them asunder, the memory of their former Brotherhood always reunited them. Perhaps in these days we may think that the time of such trials is gone by. It may be so; yet even the late Kafir wars furnished cases in which this principle had not lost its value.

Though we may not need, in these peaceful days, that guarantee of permanence in troublous times which only can be found in Brotherhoods, they possess other recommendations, which are not of the present, but of all time. One there is especially, which all Englishmen will be quick to appreciate,—that of cheapness. The division of labour, the comparative ease with which the preacher finds access to his hearers,—they being gathered to him, instead of his being compelled to go to them,—and the economy of combined living, make these Missions almost self-supporting. The extent to which this plan effects a saving may be judged by comparing the relative expenses and

establishment of some of the various great Missionary Societies. We will take the year 1851. The following table will give the expenditure of the Moravians, the Baptists, the Wesleyans, and the Church Missionary Society; together with the number of Missionaries employed by each. The *Society for the Propagation of the Gospel* cannot be fairly admitted into this comparison, because the salaries paid by that Society to most of its Missionaries do not (we believe) adequately represent their entire income, which is made up by large local contributions, of which we find no distinct account:—

| | Expenditure. | Missionaries. |
|---|---|---|
| Moravians | £10,400 | 283 |
| Baptists | 18,000 | 159 |
| Wesleyans | 111,555 | 476 |
| Church Missionary Society | 116,256 | 189 |

This gives the expenditure, per Missionary, at the following rates:—

| | £ | s. | d. |
|---|---|---|---|
| Moravians | 36 | 14 | 0 |
| Baptists | 113 | 4 | 0 |
| Wesleyans | 254 | 0 | 0 |
| Church Missionary Society | 615 | 0 | 0 |

It boots nothing to say, that these sums do not represent, in every case, the actual salary of an individual Missionary,—that the Wesleyans, or the Church Missionary Society, employ a great number of lay-agents and officers, unknown in the Moravian organization, and not denominated Missionaries; for this is only admitting, in other words, precisely that which we are proving, viz. that the system of Brotherhoods is far the least expensive. For no one disputes that, in proportion to their force, the Moravians are among the most successful Missionaries in the world. These figures, however, in one respect, require to be taken with considerable abatement. The Moravians, chiefly on the ground of expense, have for some time retired from India; and India is the Mission-field which presses most heavily on the resources of the other Societies. But with all due deduction for this point of difference, the contrast of expenditure is sufficiently startling.

But it is neither the cheapness of their maintenance, nor the tenacity of their organization, that has chiefly recommended Brotherhoods to the Christian world. They are the great embodiment of the principle,—"It is not good for man to be alone." Whatever is done in combination with others, is done most heartily; and whatever is done most heartily, is done best. Men are not made of clockwork: you cannot wind them up and set them going, and then leave them to themselves. The impulse which launches men on any course of action will not carry them

far, except in the case of the few rare master-spirits, whose vigour raises them above ordinary infirmities, and who are, therefore, a law unto themselves. The generality of men, unless their zeal is constantly renovated by some fresh stimulus, will become formal and perfunctory in their duties: their work will degenerate into routine. Men find this to be true in the pursuits of science, and in secular professions. How much greater is the danger in Christian work, where ordinary causes are not left to work out their own results; where the natural power of sloth and listlessness are re-enforced by the devices of an enemy, who is ever on the watch to mar exertions that threaten his own dominion! Christian sympathy, hearty comradeship, in the Christian warfare, is the most effective specific against these temptations. It has always borne a prominent part in the Christian system, and has been one of the most powerful instruments for the kindling of vital religion. It is implied in the Communion of Saints, in the fellowship of the One Body. Its value was ever present to St. Paul. "Bear ye one another's burdens, and so fulfil the law of Christ;" "Exhorting one another the more as ye see the day approaching," are only specimens of a spirit that breathes through the whole of his writings. And since his time, Christian Brotherhood—the union of Christian spirits for the mutual nourishment of Christian life—has ever been the means of re-awakening the Church's life in those periods of dead corruption which have chequered her career. In earlier times it took the form, and, it must be added, fathered the errors, of asceticism. Marvellous proof of its inherent power,—that, spite of these drawbacks, it did its work. The revivals effected by Benedict of Nursia, Francis of Assisi, Ignatius Loyola, are too well known, in all their heroism and all their sins, to require comment. We would rather turn to a humble, unobtrusive instance in our own communion. In 1680, when the reaction which followed on the Puritan rigour had well-nigh swept Christianity from the land, a few young men in a London parish were, about the same time, converted from a careless life by the preaching of two eminent divines of the day, Dr. Horneck and Mr. Smithies. In order to maintain themselves against the open and aggressive profligacy of English society, as it then was, they formed themselves into a small religious society. They had no object except that of mutual edification. They met periodically, to read, to pray, to discuss questions of practical piety; and, that their religion might not take too self-contemplative a hue, they devoted themselves, according to their opportunities, to the works of charity for which the miseries of a large town afford such ample and varied scope. They acted scrupulously up to their profession. They

sought no publicity; they attempted no external action; and they guarded themselves from the temptation of schism by a religious respect for ecclesiastical authorities, and a constant reception of the Sacrament.

The example was so humble, so retiring, so free from any stain of earthly motive, that it spread rapidly. In the time of Dr. Woodward (1712), the historian of these Societies, there were as many as forty of them in the Metropolis; ten in Dublin; and many others in other cities and country towns. The good they did was very great at the time; but it was only a transient gleam of sunshine. The dark reigns of the Georges followed. The exigencies of State were hostile to the vitality of the Church; and, accordingly, that vitality was remorselessly trodden out. From that time forth earnest religion was scarcely to be found in England during the eighteenth century, save in the Wesleyan body,—itself a Brotherhood in its early organization.

Is it Missionaries only, then, who do not require this assistance? Are heathen countries the only places where the value of this example will not be felt? We who live in a Christian land, and have our acts and thoughts constantly moulded and checked by the religious influences which abound through it, are apt to underrate the fearful difficulties amid which a Missionary "keeps in his own breast the struggling flame alive." We are apt to forget how much of what is good in any of us springs from the self-control, the kindliness, the repugnance to coarseness, with which centuries of Christianity have impregnated the social atmosphere in which we live. The Missionary's daily life lies in the very strongholds of sin. His eyes are compelled to contemplate incessantly sights the very thought of which is pollution. His ears are filled, from hour to hour, with the savage's debasing coarseness, or with the keen, subtle, telling scepticism of the Asiatic. And he returns to his home, night after night, with his senses involuntarily steeped in sin, too unsuccessful for comfort in his work, and too worn for elevation. Were he one of a Brotherhood, the public opinion of those among whom he lived would strengthen him as it strengthens those who live in a Christian country. But those who are acquainted with Missionary annals will be at no loss, in almost every Mission-field, to point to instances in which the absence of such safeguards has reproduced the Demas and the Nicholas of the Apostolic age.

With reference to the value of Brotherhoods, in bringing the beauty of Christianity practically before the eyes of the Heathen, we will use the words of one who at least has the

merit of perfect impartiality, since he speaks from a position, alas! external to Christianity altogether.

"I felt," says Mr. Francis Newman, "that mere talk could bring no conviction. While nations called Christian are known only to Heathens as great conquerors, powerful avengers, sharp traders, often lax in morals, and apparently without religion, the fine theories of a Christian teacher would be as vain to convert a Mohammedan or a Hindoo to Christianity, as the soundness of Seneca's Moral Treatises to convert me to Paganism. Christendom has to earn a new reputation before Christian precepts will be thought to stand in any essential or close connexion with the mystical doctrines of Christianity. I could see no other way to this but by an entire Church being formed of new elements in a Heathen soil, —a Church in which by no means all should be preachers, but all should be willing to do for all, all that occasion required. Such a Church I had read of among the Moravians in Greenland and South Africa. I imagined a little colony so animated by primitive faith, love, and disinterestedness, that the collective moral influence of all might interpret and enforce the words of the few who preached. Only in this way did it appear to me that preaching to the Heathen could be attended with success."

Why is it that such "colonies" are still to be "imagined" in the Church of England? C.

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## THE CHURCH IN NEWFOUNDLAND.

No Christian will doubt that it is our duty and our wisdom to dwell upon the sorrows and the apparent reverses of the Church, as well as upon its occasional prosperity, and its apparent triumphs. No Christian needs to be told that, in the work of the kingdom of Christ on earth, seeming triumphs are often real failures; and reverses, which sadden men's hearts and check fond hopes and anticipations, are continually the very steps of that true progress which is not reckoned by an earthly measure, but by the higher laws of mercy and wisdom, tempering joys and sufferings with a perfect love, and disposing all things to its own blessed consummation of peace on earth, and glory in heaven.

Such thoughts must now cheer and sustain the bereaved and afflicted Church in Newfoundland. Within the present year, as our readers know, visitations of God have come very solemnly, and in mournful rapidity, upon our brethren in that trying Mission. First, the admirable and devoted Archdeacon Bridge,

then one of fewer years and less prominent position, but yet of tried usefulness, and a truly self-denying spirit, Mr. Boland, and now, last of all, another,—heir of a most honoured name, highly and justly esteemed in the annals of the Colonial Church, but invested now with a more sacred and a deeper interest,—the Rev. Jacob George Mountain. Each of these good men has fallen at his post, in the prime of life, in the midst of his work,—a willing, hearty sacrifice, but still a sacrifice costly indeed, and very precious for his few and scattered brethren.

Long and sorely missed must such noble spirits be in any Communion; but how much more in that small but devoted brotherhood! Yet even these deaths are not the only sharp sorrows of this year of sorrows in Newfoundland. Who will not feel, with Bishop Feild, over the early removal of Kallihirua,—that first-fruits of a new race, just, and only just, reached by England's Church?—"We miss him greatly; he was so gentle, kind, and submissive; so regular in his devotions, that he spoke by his actions what he could not express by his tongue."[1] Many of our readers will recollect the deeply interesting story of his early training, and his solemn Baptism at St. Martin's, Canterbury.[2] It was only Advent Sunday, 1853, that this adopted child of St. Augustine's College, after long and careful preparation, was dedicated, with the prayers of many, to his Lord; and now, instead of watching his return to his own clime, or his aid to that heroic Mission of Labrador, this Advent-tide we hear that he has been borne to his early grave by his sorrowing Bishop; and that the touching Service for his Christian burial was read over him by the Principal of the College, who within less than four months was to follow him,—the Rev. J. G. Mountain.

We hope our readers have seen the very affecting letters of the Bishop of Newfoundland on these most sad, most trying bereavements. We do not like to use our own words, which might seem too strong for strangers to use, (if Christians are, indeed, ever strangers one to another,) but which, in truth, would seem cold to those who are bearing the chief weight of this affliction. "I am sorry," he writes to one, October 2, 1856,—"I am sorry to hear that you have been in so much trouble. I ought to know how to sympathise with you, for I have had to drink deeply of the same cup of sorrow." And then,—after detailing the illness and death of those who were first taken,—"You have not heard," he goes on, "that other vacancies have occurred in the Missionary band, and I can obtain no help from England, or elsewhere—none. You may suppose, therefore,

[1] Report of *The Society for the Propagation of the Gospel*, 1856, p. 62.
[2] See *Gospel Missionary* for 1854, vol. iv. p. 20.

that I looked forward with no common interest and anxiety to the ordination of a Missionary student of my own College on St. Matthew's-day. Alas! instead of presenting himself for the imposition of hands, he was stretched on a sofa, just recovering from a severe attack of typhus. On the same day, St. Matthew's, Mr. Mountain, who had undertaken the Archdeacon's duty in the parish and cathedral, sickened, and was unable to come to church after the first service. Since Wednesday evening he has been sinking; and now, while I write (Friday morning) in his room, he appears almost gone. Phelps and I have all the duty of nursing him, or watching him, day and night. Poor dear Mrs. Mountain has not a soul (except her own meek and holy one) to support or comfort her. And yet she is not alone. God help and bless her still! I ought to think more of her than I do. But what will become of this parish and diocese, and of your doubly-bereaved and desolate uncle?

Is there no one who will quit a curacy to help us?"

The Bishop had occasion to write, October 13, to the *Society for Promoting Christian Knowledge*, in support of a petition of one of his Clergy. We cannot refrain from quoting a portion of his letter. "He has represented,"—(he is speaking of the Rev. Julian Moreton, Missionary of the *Society for the Propagation of the Gospel* at Greenspond,)—"he has represented his condition and wants, or rather those of his numerous flocks, in sufficiently pathetic terms; but he has not told all he suffers in body and mind from the immense fatigue and anxiety of such a charge in such a climate and country. Oh! why will no true yokefellow come to share with him the burden and the grief, and, by sharing, to diminish them in every way and degree?

Mine has been nothing but a chapter of sorrows and trials this year; and I lament to say we are still reading it; and I trust we may hereafter profit by it. You have heard, of course, of our grievous losses; none of them have been supplied, at least *ab extra*, or without making other gaps. . . . . These losses and trials, as they so injuriously affect the sheep, are most painful to the shepherd."

How feelingly do these notices, even in official despatches, tell their tale! how very eloquently, in their touching simplicity, do they speak to all who know or have seen that most devoted, most single-minded, most heroic Bishop! His humility, his deep humility, will be pained if he ever should see these lines; but we cannot refrain from giving expression to the thoughts which rise powerfully in our mind, as we read his words and reflect on his most noble, most apostolic ministry. What has not Bishop Feild personally experienced, again and again, during his thirteen years' Episcopate, of hardship and trial, bodily and mental?

How are others, distant and all unworthy hearers of his great, his faithful deeds, constrained in all soberness to call to mind one whom it seems his high, his blessed privilege to follow,—even him who was in "labours abundant, in deaths oft, in perils in the wilderness, in perils in the sea!" How do these last sad tidings bring home to our hearts that loving saint, who was "in weariness, in painfulness, and in watchings often!" Who of us who remembers the cruel, the most unchristian attack that one (so-called) religious journal in England, not so very long ago, made on this true-hearted man, does not indignantly feel that he has had the perils "of false brethren" to encounter too? Yea, when we reflect upon the care and the burden of these scattered congregations in Newfoundland and Labrador, and then upon these last and sorest afflictions, can we avoid applying the language of another Epistle, and hear, in those most affecting words of holy Scripture, a call very solemnly, very closely made to us, in our comfortable homes, and with our easy portions, even across the sea,—"I have no man like-minded, who will naturally care for (their) state. Ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel; for indeed he was sick nigh unto death?" Alas! alas! for the work of Christ, this Epaphroditus was not "only nigh unto death, not regarding his life," but he has yielded up his life a sacrifice.

God in His mercy grant that, if it be His will that His faithful servant should now have "the sorrow upon sorrow," it may not be our lasting reproach that he shall have cause to say of his brethren at home,—Yes; these have died,—one, and another, and a third,—"to supply your lack of service toward me."

And now we have a few plain words to say upon the work of the Church in Newfoundland, as regards both its admirable Bishop and its much-tried and devoted Clergy. The present is a call upon the Church at home, which cannot be neglected without grievous shame and grievous loss. Mere kind words, mere expressions of sympathy, will not do now. We speak deliberately when we express our firm belief, that nowhere, throughout the whole Colonial Church, is there such an energetic, such a self-denying work in daily operation, as along those bleak, wide-apart harbours of Newfoundland. We will make no invidious contrasts; but we cannot forbear to quote the words of the Bishop of New Zealand, whose manly frankness and straightforward honesty is one of his many noble characteristics:—"Don't speak of us," he said at a meeting in England,—"don't speak of us in New Zealand as enduring hardships. There is an exquisite delight in bounding over those waters of the Pacific in that sunny, cheerful climate. We have

our hard work; but we have no peculiar trials to life or health, —quite the contrary." Who ever heard that equally apostolic Bishop in Newfoundland complain of his lot? But the Church ought to know,—as *she does not know*,—what a life of unceasing hardship, what extreme perils, one of her best and most gifted sons is daily encountering in that rugged land.[1] Men ought to know how those few sheep in the wilderness are cared for by this tender pastor, this bold soldier of the Cross. We remember, a few years ago, hearing him at a meeting in England, to which he had come, perforce, to plead for his people:—"I am not in the way of addressing large assemblies," he said; "with my poor fishermen in the out-harbours of my Diocese I feel at home: but you must not expect moving appeals or eloquence from me. My story is a simple one, with no stirring incidents. I will tell it simply." We well recollect the occasion,—the audience was a very cultivated one; there had been speakers of high reputation before; but the effect of that almost homely simplicity, the depth of that unexaggerated, genuine feeling, the wonderful power of scriptural allusion, the evidently resolved, calm and yet fervent spirit of the man, went straight to many hearts, as few speeches ever pierce. You felt you had a great and a good man before you; you felt that you saw before you one whose life was a work,—a work for God; you went away refreshed and encouraged. Yes; the power of the Gospel you felt is a reality; and the reality is there,—there in one who is indeed following his Master, yea, his Master's Cross.

The Church of England, no less than the Church of Newfoundland, cannot *afford* to lose Edward Feild. Such examples are rare, very rare. Such men are known when they are taken from us, and when they cannot be replaced. We are not about to plead for him; we feel it a kind of presumption to use in his behalf, and in behalf of his people, any words but his own:—"Oh! why will no true yokefellow come to share with him the burden and the grief; and, by sharing, to diminish them in every way and degree?"

Men were ready at once for the post of danger at the hospital of Scutari, and in the camp; gallant hearts were found to rally round the dying soldiers, and to speak to them the words of

[1] We have heard a very affecting story in reference to Bishop Feild's work in Newfoundland some years since. He was on one of his voyages of Visitation; his vessel was in great peril; and, if we mistake not, he and a few companions were obliged to take to the boat for safety. By dint of great exertion of the Bishop himself (he is an admirable sailor) and the crew, they kept clear of a reef of rocks. During an interval of anxious suspense, the Bishop administered to his brethren the Holy Communion, in preparation for death. Well may his Clergy speak of him as they do!—"We are all at our ordinary work again," writes the Rev. Dr. Tucker, July 2, 1855, from Bermuda, "but we are pursuing it with hearts warmed and energies quickened by the Bishop's visit."

consolation and peace. Let this case too be known,—we do not fear for the result. Let some of our English Bishops plead for a brother in their noble cathedrals. Let some men like-minded tell out the story of this year's work and this year's sufferings in Newfoundland, in some of our great London churches. Let a chosen and a fit man, who has himself toiled for the Church as a Missionary at home or abroad, preach before each of our universities,—no generalities, no smooth words; but as those preach who feel that they have a message committed to them. Let this be our Advent work, to pray, specially and every day, in an united form of words, for labourers for this portion of the Lord's vineyard. Lastly, let that College in Oxford which has the signal honour of having on its roll the Bishop of Newfoundland, as one of its late Fellows, take the lead in organizing this hearty effort. We shall help God's work; we shall encourage God's people—our own flesh and blood—in their trying lot. In this age of softness and self-indulgence, it will do us good ourselves to meditate upon the labours and the sorrows, and the deep joys of the ministry of the Good Shepherd, as we can trace them in His followers in Newfoundland.[1] W.

The Week before Advent, 1856.

## Correspondence, Documents, &c.

### THE LATE REV. JACOB GEORGE MOUNTAIN.

We place before our readers the following account of the late Rev. Jacob George Mountain. It is taken from the *Newfoundland Times*, and is evidently written by one who knew him well.

"It is again our melancholy office to record the removal, by an early and unlooked-for death, of the chief Minister of our Parish and Cathedral Church; so lately appointed, with the good-will and approval of all parties concerned, to succeed in these duties, the Venerable Archdeacon Bridge. The Rev. Mr. Mountain expired, after a short illness, on the morning of Friday, the 10th inst., at nine o'clock. His complaint was the same as that which proved fatal to his lamented predecessor, typhus or low fever, brought on by the same faithful, anxious, devoted labours for and among the flock, particularly the sick and poor, committed to his charge. He is supposed to have contracted the fever in frequent visits to a house, where three of one family were labouring under it; to whose wants, temporal and spiritual, he ministered with unremitting kindness and assiduity; but

[1] It must be unnecessary to call attention to the Bishop's Journals of Visitation, in the series "Church in the Colonies;" but it should be remembered in any statement about Newfoundland, that he frequently has occasion to mention its "invigorating climate."

other exertions and anxieties had helped to reduce him to a state of weakness, incapable of resisting the disease. He was himself taken down (like the Archdeacon and his friend the Rev. Mr. Phelps) on a Sunday (the 21st ult.), after attending and officiating at two services in the Cathedral. Until the next Sunday the complaint appeared to progress very favourably, and there was every appearance of speedy recovery; but on the following day a change to great weakness ensued, which gave occasion to the first alarm. From that time the fever ran its course rapidly, attended with the usual prostration of strength and other severe sufferings—too severe for his enfeebled frame. Every method of relief, which the skill of the physician, or the kindness of friends could suggest, was tried without avail.

The Rev. Jacob George Mountain, M.A., was educated at Merton College, in the University of Oxford, and took the same high class and degree as the late Archdeacon. He was ordained in England, and, from his large and influential connexions, together with his known ability and attainments, might have certainly expected preferment in his native country, and among his own kindred and friends. He had resolved, however, to devote himself to the service of the Church in the Colonies, wherever his labours might be most needed, and, with God's blessing, of most use. For this reason, and with this view only, he offered himself in the year 1846 for any, the hardest post which might be assigned him, in Newfoundland. He was at that time unacquainted, except by name, with the colony, or the Bishop; and he sought an interview with the Bishop (on the occasion of his Lordship's visit to England in 1846) for the purpose of volunteering his services, which were gladly and thankfully accepted. He was sent by the Bishop, in the year 1847, to be the first resident Missionary at Harbour Briton, and invested with the title and office of Rural Dean of Fortune Bay. His Deanery extended along the whole south-west shore, from Lamaline to Cape Ray. He devoted himself with fervent zeal to building up the Church in that remote and long-neglected district; and was instrumental, in God's hand, in producing a decided and most gratifying change in the lives and habits of the people. By his urbanity and liberality he endeared himself to all the Clergy of his Deanery; by whom, as well as by all their flocks, his labours of love will long be remembered with admiration and gratitude. In the year 1854 he undertook, at the Bishop's request, the office of Principal of the Theological Institution, for which he was eminently qualified by his extensive reading and attainments, both in the Classics and Divinity, and not less by his earnest desire to excite others to follow his bright example of devotion to the cause of Christ and his Church. To this office he joined the cure of the Out-harbours of St. John's, where he found scope for those visits to the sick and poor in their houses, in which he took a chief delight, believing them to afford the best opportunities of reaching both the ear and heart. At two settlements in his Mission he provided schoolmasters at his own charge; and at Pouch Cove had nearly completed a new aisle to the church, to afford accommodation to the increased and increasing

members of his congregation. He did not by any means confine his services in those settlements to the Sundays or other holy days, but delighted to gather his flock together on any occasional visit, and go up with two or three to the house of the Lord, assuring himself and them that his and their Saviour was in the midst of them.

Upon the death of the Archdeacon (after the vacant situation had been offered to another and refused), he, at the Bishop's desire, readily consented to undertake the duty in the parish and cathedral, out of a pure and simple wish to serve and assist his Bishop, and to be more useful in his sacred office and calling. It is certain he relinquished a situation in many respects much more congenial to his tastes and feelings, and quitted a residence among the most respectable and agreeable in the neighbourhood, for a confined cottage in the centre of the town; and thus placing himself, in more senses than one, in the lowest room, he received his blessed Master's summons 'to go up higher.'

Mr. Mountain was the grandson of a former, and nephew of the present Lord Bishop of Quebec; and his father (still living) is a beneficed and highly respectable Clergyman in England. He has a brother and a cousin also in the ministry of the Church. If, from among these, he was youngest and earliest called to his rest and reward, is there not good reason to hope and believe that 'in a short time he fulfilled a long time?' and that as he 'finished his course and kept the faith,' there is laid up for him also 'a crown of righteousness.'"

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## CHURCH SCHOOLS AND MISSIONS AT GRAHAMSTOWN.

The following paper has an interest, independent of its intrinsic value. It was drawn up and presented by the late Bishop Armstrong only a month before his death:—

"*Report on the Church of England Industrial Schools and Missions.*

To the Honourable Rawson W. Rawson, Esq.

Sir,—In presenting a report of the state and progress of the Industrial Missions of the Church of England which have received aid from Government, I must briefly allude, in the first instance, to the nature of the district in which they have been formed, as it materially affects their character and condition.

The Church, being anxious, in entering the field of Missionary labour, to occupy ground in which no other religious body was at work, found the interior of the country peopled by the Fingoes already possessed or claimed by others: consequently, choice was made of the wider and more difficult districts situated either altogether beyond the limits of British territory and civilization, or at a distance from European population.

The difference of carrying on either spiritual or industrial operations between natives mixed up with the English, like the Fingoes, already half-civilised, much indebted to the English, and much under

their influence, and the pure, wild Kaffir in his own wilderness, must be obviously great. The one body see and feel the advantages of schools and regular labour; and being naturally more acquisitive and thrifty than the Kaffir, are more easily brought under systematic trainage. The other, as a warlike people, ever threatening us with war, and unused to regular toil, have to be persuaded of the advantage either of schools or work, while they have at starting a sort of dread of falling under the English influence.

All this has affected, and must for some time affect, our work; and it would be unreasonable to expect the same regular attendance at school, the same division of hours throughout the day, the same number of scholars gathered under one roof, the same willingness to be bound as apprentices, in short, the same systematic work that can be carried on among those dwelling in the neighbourhood, or in the midst of a European population. All our proceedings must be somewhat desultory, unsystematic, and irregular; and yet, though from this circumstance we shall not be able to make any great show upon paper, the work itself is most momentous, requires a large share of public aid, and, when further developed, likely to exercise no slight influence in creating peaceful tendencies among the Kaffirs.

We have, indeed, one Mission among the Fingoes, and this abundantly proves the truth of what I have felt it my duty to state. At the beginning of last year, the Rev. G. Dacre commenced a Mission Station at Keiskamma Hoek, with the greatest energy and zeal. The Fingoes showed remarkable aptitude to labour, and great industry. A watercourse was cut, excellent buildings raised (in the erection of which a certain amount of military labour was advantageously added), and many acres of land brought under cultivation. When the buildings were sufficiently completed, the Rev. H. B. Smith took up his residence at the Station as Missionary, and instantly commenced a school. The school numbers ninety-one scholars, and the average daily attendance is thirty-eight. But not only this: in this one only Fingo Station, Mr. Smith had applications from the natives themselves to take some children as boarders,—a task which, I trust, with the aid of Government, he will speedily accomplish. I see that some time must probably elapse before boarding-schools of any size can be filled in the wilder parts of Kaffirland, where our Missions are chiefly placed, though the Fingoes and the Kaffirs in the neighbourhood of English towns are disposed at once to entrust their children to the Missionary's care.

To turn to our Kaffir Missions. We have been able to procure two young female boarders, at St. Luke's, in Umhala's country, who are learning with success household work, under Mrs. Sedgeley's care, and receiving instruction. Mrs. Sedgeley hopes now to increase the numbers. At the Schibouga, an out-station of St. Luke's, we have a school, which numbers fifty scholars.

At St. Mark's, in Kreli's country, the Rev. H. T. Waters has opened out five school stations, being assisted by Mr. Mullins, as catechist, Miss Gray, and a native teacher. The total number of children on

the books amounts to one hundred and seventy-four; the average attendance is ninety-five.

At St. John's, in Sandilli's country, we have not been able as yet to form a school, though the attempt will speedily be made. The Station has been but a short time in operation. House building and agricultural operations have been successfully carried on.

Having thus shown that during the first year we have made some beginning in the work of education, though necessarily of an imperfect kind, I am happy to be able to speak of considerable success achieved in the other portion of the Governor's scheme,—the employment of native labour. At every Station we seem able to get as many Kaffir labourers as we desire, ready to work either on the farms or on the buildings that we are raising. Indeed, the great difficulty is to supply the natives with sufficient work. With large means at our disposal we could employ double the number; and this body of labourers would become naturally a kind of peace party in the midst of every tribe, the profits of their toils leading them to experience and admit the advantages of peace. If our Mission Stations become the nurseries of labour in addition to their being the sources of Christianity, the chief end of their establishment, we shall be doing, by God's blessing, a double work,—changing the heathen into the Christian, and the warlike Kaffir into the peaceful, industrial friend of the colonist. Their present readiness to take up the plough and spade, instead of the gun and assegai, is a hopeful sign, and one which must be promptly, energetically used, that so golden a time may be turned to the best account.

The total grant made by the Governor to the Missions of the Church amounted in the year 1855 to the sum of 5,127*l.* 10*s.* Of this sum 2,054*l.* 19*s.* 10*d.* has been spent on buildings, and 1,288*l.* 10*s.* 9½*d.* on agricultural operations; the total amount spent on native labour has been 673*l.* 9*s.* 6½*d.* I have, &c.,

(Signed) JOHN GRAHAMSTOWN.

April 14, 1856."

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## DELHI MISSION.

THE following paper has been issued by the Delhi Committee, in connexion with the *Society for the Propagation of the Gospel.*

"The Delhi Committee desire briefly to acquaint their friends with the progress of the Mission since their last Report, and to beg leave to remind them that it needs their continued and increasing support.

In the Mission, the Missionaries have to report mainly two things. —1st. The baptism of the wife of the Christian Sub-Assistant Surgeon, Chimmun Lall, and another member of his household. It will be remembered that the Doctor himself was baptized by the Chaplain, with Ram Chundra, of the Delhi College, four years since: at that time, when separated from all his other friends, his wife remained faithful to him, and never forsook him. It has been his

happiness to teach her by degrees the principles of the holy faith into which he has been baptized; and latterly one of the Missionaries has visited the household weekly, and instructed the female members of it. The effect of this teaching has been, that the three women of the family have willingly come forward, and have been publicly admitted into the Church. The publicity of their baptism was peculiarly trying to them, owing to the close *purdah* which obtains in their caste (the Kâith). However, they were enabled to answer the questions embodying their profession without fear, and are receiving further instruction preparatory to receiving the Holy Communion, with the rest of the Native Church.

The difficulty of overcoming the timidity of women hitherto kept in close retirement may be imagined. We trust these women will carry the leaven of truth to many households, where it could not otherwise penetrate. It is a happy thing to know that they are not separated from their heathen relations, but visit them as before. The family, consisting of five adult persons, is now wholly Christian, and forms a nucleus of Christian society, which, independently of their direct effect upon their own relations, may make the addition of others of respectable rank, humanly speaking, much easier.

2. The appointment of an able Head-master for the City School in Mr. Sandys, of Bishop's College, Calcutta. The School is very much improved, as might be expected, by his constant attention. We have received a Government grant-in-aid of 100 rupees a month, whereby we shall be able to support a second Master, who, we hope, will join us from Calcutta at the end of the year.

Our progress is so far satisfactory; and thankful may we be that God suffers us to see these additions to His Church from time to time, if few, yet not without many favourable and hopeful circumstances.

The *Society for Promoting Christian Knowledge* has made a small grant of 150 rupees for school-maps, and for the translation into Oordoo of some small Christian work. The maps have arrived, and the work in course of translation is Archbishop Whately's Evidences of Christianity. We have also received a liberal grant of 10,000 rupees from the same Society, for educational purposes, which we have proposed should be added to our Scholarship fund.

Meanwhile, we are invited to extend the Mission beyond its original limits. The Chaplain of Roorkee has pointed out the importance of that place as a Mission Station on account of the Native Christian families assembled there, and its being an advantageous position for Missionary work: the chief recommendations in this view being the number of young men studying at the Engineering College, and its nearness to Hurdwar and other places venerated and frequented by the Hindoos. The Chaplain has also promised us his assistance in raising as large a part of a Missionary's salary as he may be able.

It has therefore been determined by the General Committee to apply to the Bishop to permit one of the Missionaries to proceed to Roorkee, and that the Delhi Mission will be responsible for 100 rupees *per mensem* of his salary. And to supply the deficiency thus

caused at Delhi, we have written home to the *Society for the Propagation of the Gospel*, requesting them to send out a third Missionary as soon as they can meet with a Clergyman suitable for the work. We hope, therefore, before many months have elapsed, to welcome a third Missionary among us. We may also mention that a schoolmaster and mistress have been written for from England to conduct Christian Schools for European and Eurasian children, under the guidance of the Chaplain and Missionaries. Such Schools have long been wanted, and the proposal has been hailed by all classes in and about Delhi, as they have testified by a liberal subscription to meet the necessary expenses attending the establishment of the proposed Schools.

These Schools are not to be considered a part of the Mission, but rather, and most justly, subsidiary to it. It is doubtless owing to the want of such Schools, that no young men have yet offered themselves to the Missionaries for the higher education we are desirous to see imparted in the proposed Mission College. We doubt not, all will see the bearing this collateral work will have on our more direct Missionary efforts.

And now we call upon the friends of the Mission to support us in our endeavours to extend its influence. The income derived from our endowment is about 350 rupees a month; our present expenditure 650 rupees, and soon to be 750. There is no doubt that, with the aid of our friends, we can raise sufficient for our present requirements. But we are not content, nor would we have others content with this: we must endeavour by God's help to carry on the work we have begun to perfection. The only way to give it stability, is by *continually increasing our endowment:* without a permanent income to rely upon, we shall be held back from many openings we might otherwise enter upon. This cannot be done without greatly increased subscriptions. We, therefore, earnestly request the Chaplains of the north-western provinces to commend the cause of the Mission to their congregations, and to give us a collection before the year closes, if they can find the opportunity; and the laity to assist us to the utmost of their power.

M. J. Jennings, *Chaplain*,
Secretary to Delhi Mission.

Delhi, 9th September, 1856."

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## THE CHINESE LANGUAGE IN ROMAN CHARACTERS.

The following letter from Bishop Boone, the American Missionary Bishop at Shanghai, in China, appears in the Supplement to the Annual Report of the Committee for Foreign Missions:—

"You are perhaps aware that Mr. Keith has, for the last year, been engaged in the preparation of a Primer to teach the natives of Shanghai to read their dialect by means of the English alphabet.

To place this subject fully before you, I must premise by saying, that the Shanghai dialect (or language), though spoken, perhaps, by more than ten millions of people, is not a written language.

When the Protestant Missionaries came to Shanghai, there was probably not a book in it to be found anywhere. The educated class looked down upon it, and wrote in a style of language common to the whole country, but quite unintelligible to an uneducated Shanghai man or woman. The books thus written in the literary style are represented by the character peculiar to the Chinese, each character standing for a whole word, and are not spelt by phonetic letters as our words are.

The masses—the millions around us here—could not be reached through this literary style. They cannot read it; and when read to them, they cannot understand it. Their relation to words in this style is very much the same that we may suppose the great mass of the English nation sustained towards the Latin Vulgate and the mass books of the Romanists. We propose to give a version of the Gospel in the vernacular, and prayers in the vulgar tongue.

To reduce this vulgar tongue to writing, we have now been using, with much success, the character used in writing the literary style. The common characters are taken, and such as represent the *sounds* spoken by the Shanghai people. The book produced is a perfect jargon to a literary man from another province, but can be understood by the women and children of Shanghai, and, moreover, can be read intelligently by thousands, who, from partial education, cannot understand a single sentence of a book written in the literary style. We have the Gospel, and Acts, and Genesis, and our Church services, and a variety of other books, written with these characters, and we shall push their circulation more and more.

The books we propose to print in the Roman character are not expected to take the place of these, but are regarded as a farther step in the same direction—a giving the blessed Gospel to the poor and illiterate. The advantages we expect to derive from the use of the Roman character are—

1st. In our boarding-schools for boys and girls, it will afford them an easy method by which they can commit their thoughts to paper, and communicate with each other. The want of this has been much felt in conducting the education of the youths in our schools.

When we simplify the writing of the colloquial as much as we can, using the Chinese characters, it still requires a knowledge of some 3,000 characters to read and write it with facility; this number a boy cannot acquire before he is fifteen or sixteen, and he cannot write a composition on the simplest subject until he has been to school for years, because his pen cannot command a sufficient number of characters; whereas he can learn, in a few weeks, to spell, by means of the Roman letters, any sound in the dialect. We have only some 650 different spellings in this dialect, and they are remarkably simple, made up of a few final syllables, varied by a change of initials, *e.g.* b, d, f, h, i, j, k, &c. &c., as initials, applied to the finals ang, ong,

ung; the pupil has only to learn b-ong bong, d-ong dong, f-ong fong, &c. Oh, what a relief such easy spelling would be to our boys and girls at home! but the result would not be our noble English language. Such sounds, however, make up the greatest part of the Shanghai dialect, and the spelling of them, and is soon acquired. We expect assistance from the use of the colloquial here, when we have the means to print it with facility, in teaching our boys, and perhaps many who may never come to our schools, the English language. We can prepare books with interlinear translations, and lists of idiomatic phrases, &c.; in a word, can get up a Chinese Ollendorf.

2d. The Gospel, and other religious books, printed in this way, will be accessible to adults who become interested in their contents, who, from want of early culture, could never be induced to attempt the 3,000 characters I have spoken of above. This is very important. A large portion of our converts are illiterate; we can never induce them to learn to read the Gospels printed in the Chinese character; they can, however, learn to read them with ease, by means of the Roman letters, in three or four months; indeed, the task is so easy, from the nature of the sounds and the simple spellings, as I have indicated above, that it might be required of them as a mark of interest and sincerity. Let not this be despised. The Bible Societies of England and America have, in compassion to a much smaller class, at a much greater expense, had the Scriptures printed in raised letters; and no work they have ever done has conferred greater credit on them than the compassion thus shown to the blind. I now plead for eyes that can only be taught by means of this kind of printing to read God's holy word, and I trust I shall not plead in vain."

The report from which we have extracted the above letter, states that the American Bible Society has furnished the type necessary for the Bishop's purpose.

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## THE CHURCH IN THE DIOCESE OF SYDNEY.

The following account, which was read at a Church Meeting held in Sydney, is extracted from the *Church of England Record for Victoria;* which has been kindly forwarded to us by a gentleman to whom we have before been indebted for much valuable information.

"According to the Census of 1851, the members of the Church of England in the Diocese of Sydney numbered 66,700 souls; and allowing for the increase in five years, and for the population at the gold fields, the number may now be stated at 70,000.

Of these 30,000 may be included in the police district of Sydney and the suburbs. The three police districts of Parramatta, Liverpool, and Campbelltown, contain 10,000; or we may say, in other words, the county of Cumberland contains 47,000. The police district of Bathurst contains 3,500, and that of Goulburn 3,000 souls. The remaining members of the Church of England, in number about

16,500 souls, are dispersed over an immense extent of country, divided into 25 police districts. These commence at Wollongong, on the coast south of Sydney, and extending to Twofold Bay in a southerly direction, reach across the Maneroo country, and thence westward on the Edward, Murrumbidgee and Murray rivers, for 600 or 700 miles.

To supply the ministerial wants of this population there are in the diocese, at the present time, 58 clergymen.

Of those, 19 are located in the police district of Sydney and the suburbs; *i. e.* 13 are in Sydney, commencing at St. Mark's, Alexandria, and including St. Paul's, Chippendale, in the parish of St. Lawrence. Six are placed in the suburbs of Sydney,—*i. e.* Balmain, Pyrmont, Camperdown, Cook's River, and St. Leonard's, north shore.

If this population were equally divided amongst the 19 clergymen, each minister would have the charge of about 1,500 souls. But in one parish in Sydney there are 5,000, and in another nearly 4,000 souls.

On the other hand, one clergyman has a district which, commencing two miles from Sydney, extends more than half way to Parramatta in one direction, and nearly to Liverpool in another. The district nominally attached to St. Leonard's, north shore, stretches to an indefinite distance, in the direction of the Hawkesbury River, and Broken Bay.

In the city of Sydney there are five parish churches, and two school-houses used as places of worship. To these ten clergymen are attached, who are charged with the care of a population of professed members of the Church of England, amounting to about 20,000 souls. The five churches and two school-houses will hold 4,000. On the supposition that church accommodation should be provided for one-third of the members of the Church of England, nearly 3,000 persons are destitute of it in these five Sydney parishes. A similar disproportion would be found to exist between the church accommodation provided for the members of the Church of England, in the remaining parts of the police district of Sydney, and the actual wants of the population. Nearly one-half of those for whom church accommodation should be provided, are without any place in which to worship Almighty God, even if disposed to do so. But these facts afford a very inadequate representation of the real state of things. On one hand we see a Sydney parish with one church containing 500 people, and one clergyman ministering to a population of 5,000 souls, nominally belonging to the Church of England. In another direction we have a clergyman with two small churches, and a district of unknown extent.

It is a mockery to say that these means of grace are an adequate provision for the spiritual wants of the people; they should be trebled or quadrupled. There are families who have resided in city parishes for fifteen or twenty years, and have never seen a clergyman within their doors. There are children born in the bush, within five or seven miles of Sydney, who practically know as little of Christianity as the heathen.

The state of things in the country is not less deplorable. The Rev. Edward Synge, who travelled 2,000 miles, from Kiama to Two-

fold Bay, and thence to the Lower Murray, found only one church (at Cooma) in that part of his tour.

There are ten police districts, exclusive of the Lachlan River, in which 6,000 members of the Church of England reside, without any of the ordinances of religion in connexion with their own Church. There are thirteen police districts in which no place of worship connected with the Church of England exists. There are districts which, till Mr. Synge's recent tour, no minister of any denomination had been known to visit. Albury is the farthest station west at which a clergyman is placed. There are six or seven hundred members of the Church of England resident in the neighbourhood, and the only place of worship they have is the Court-house, which holds seventy or eighty people; but beyond Albury the diocese extends between five and six hundred miles, and at its very extremity there are persons anxiously desiring the ministrations of a clergyman."

The Editor of the Victoria *Record* adds—

"There can be no doubt that the fact of the Church not having kept pace with the increasing wants of the population has been, in a great measure, owing to the lengthened period during which the diocese was left without a head."

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## ARRIVAL OF THE PITCAIRN ISLANDERS AT NORFOLK ISLAND.

A LETTER has been received by the Rev. T. B. Murray, dated "Norfolk Island, July 17, 1856," by which it appears that the exemplary community of Pitcairn had arrived safely at Norfolk Island, after a trying passage of thirty-five days. The writer, the Rev. G. H. Nobbs, was much engaged on board the *Morayshire* (the vessel which conveyed the party) in his medical capacity. The people suffered greatly from sea-sickness,—four or five so seriously that their lives appeared in danger. All, however, reached the island. Only one death had occurred—that of an infant of five months, who was ill on their leaving Pitcairn. "They are now practising ploughing, sheep-shearing, milking, and corn-grinding; so that," says the Chaplain, "all are very busy." A great want of vegetables was felt; for a supply of which Captain Denham had written to the Governor-General, Sir William Denison. On Sunday, July 13, they assembled in church for public worship. The Holy Communion was administered in the morning, and in the evening the infant was buried. Mr. Nobbs writes,—"I committed to the earth a premature ear of our gradually opening sheath. Think of us in the church which had formerly been filled with the vilest outcasts of society; and then imagine us in the grave-yard, filled with the mounds which contained hundreds of their bodies, and I am sure you will enter largely into, and partake of the intense gratitude, joy, grief, and, I had almost said terror, which pervaded our minds."

## MR. GLADSTONE ON THE QUEEN'S LETTER.

SIR,—In common, I believe, with the majority of the readers of the *Colonial Church Chronicle*, I do not think your space misappropriated in preserving those noble passages in Mr. Gladstone's celebrated speeches at Mold and Liverpool; and I hope that the Right Hon. Gentleman will confer upon the friends of the *Society for the Propagation of the Gospel* an additional obligation, by personally superintending the publication of his two speeches. I know that the Society has already reaped much benefit, not only in Wales and Liverpool, from the delivery of these speeches, but, I believe, also throughout the kingdom; for there are but very few persons who have not read them as reprinted in the newspapers; and I wish to see them printed in a more authentic and permanent form. I say authentic, because the Right Hon. Gentleman might otherwise be misunderstood; and Churchmen have a right to know the real opinions of one upon whom they look with affection and reverence.

I have been led to these remarks by the fact that Mr. Gladstone's speech at Liverpool has not been correctly reported in that passage which refers to the withdrawal of the Queen's Letter. That passage, as it stands in your excellent periodical, would lead your readers to infer that Mr. Gladstone does not disapprove of the withdrawal of the Queen's Letter; whereas, his observations, if correctly reported, would have a contrary meaning. On the subject of the withdrawal your report makes him to say,—"the manner of which I *scarcely* regret." Now, his words were,—"the manner of which I *certainly* regret." This one word alters the whole meaning of the sentence; and the Right Hon. Gentleman is made to adopt an expression which would convey to the reader an idea that he feels indifferent about the withdrawal of the Queen's Letter. I enclose another newspaper report of the speech, and more correct than the one you have inserted in your pages.

It would, indeed, be strangely inconsistent, if Mr. Gladstone could get up and address, in the evening, to a Liverpool audience, observations of a quite opposite tendency to what he had said at Mold on that very morning. Knowing that his speech at Mold would be reported in all the newspapers, he probably did not think it necessary to repeat at Liverpool, in the evening, his disapprobation of the withdrawal of the Queen's Letter in those strong terms which he had used in the morning. What were Mr. Gladstone's words at Mold? They were these:—"I regret the withdrawal of the Queen's Letter. I think it was a *precipitate*, *ill-timed*, and *unwise* act. I think there was in it an indication of a disposition to be *lamented* and *deprecated*." There can be no mistake here. These words do not "give an uncertain sound;" and I think, in justice to Mr. Gladstone, that your readers should know what his opinion is on this important subject.

ONE WHO HEARD THE SPEECHES.

## LETTERS ON PAROCHIAL MISSIONARY ASSOCIATIONS.

### (No. 3.)

SIR,—As the subject of Parochial Associations has been taken up in your Correspondence, may I venture to offer a few remarks upon that part of it which relates to the mode of addressing the Quarterly or Monthly Meetings, and the best way of interesting them in the objects of the *Propagation Society*.

The general aim, doubtless, should be to give actual, solid information. The reason why earnest persons are not more universally interested in Missionary objects must certainly be their want of knowledge of what has been done, and is still being done, in spreading Christianity. Only let this knowledge be given, and they can hardly fail to be attracted by it.

Is it not possible to forget this practically to some extent? Excellent men, whose minds are full of zeal, sometimes appear to think that persons can be exhorted, rebuked, or persuaded into the same interest for the cause they have at heart, as they feel themselves; but this is not so. The mind does not move itself, but is moved by truths. Let it apprehend these, and they will draw it towards them.

It would be out of my province to inquire whether this principle is not applicable far more widely than to my present subject—whether it is enough attended to, that positive thought, truth, information must be the spring of motion to the hearts and feelings. But I am disposed to think that we do underrate the appetite of the middle and lower classes—indeed, of all classes—for real and solid knowledge of truth, and the amount of strong and prepared food which they require. Addresses and exhortations often fail to rouse and interest; truths and facts seldom fail, if properly apprehended. This is especially the case with Missionary subjects; not, of course, that there is any use in a dry detail of facts but in an animated yet unaffected account of them.

Keeping this principle before us,—that addresses at Parochial Meetings should *mainly* consist of actual information,—what a wide, and really inexhaustible, field of interest opens itself for Lectures on subjects relating to the great objects of the Society! I will venture to say that no ordinary assembly of Christians can fail to be attracted, and led on into a growing taste for such a theme, if put before them with a proper degree of care, skill, and zeal.

The first and most obvious division of the subject is, of course, what is now being done in spreading the Gospel through the world. There are various ways of presenting this before an audience; either by a rapid sketch of Missionary proceedings in different countries, or by confining oneself, in each Lecture, to a single place. From my own little experience, I should say that a mixture of these plans is the best: occasionally, that is, to sketch the present state of Missions, and of the *Society for the Propagation of the Gospel* particularly, over the whole world; but in ordinary addresses, if frequently held, to keep to

a single portion of it, as New Zealand, India (or one of its Dioceses), Borneo, Polynesia.

But whatever the plan, it is important to give clear ideas of the place and of the work. A Lecture should not consist of a string of anecdotes concerning conversions, labours of Missionaries, or heathen customs. Useful as such topics are occasionally, and as part of a plan, they excite only a temporary feeling: the object should be to give a more lasting and enduring interest, and to lead the audience on to keep in mind and to watch the progress of Missions in each locality. They should be induced, at the risk of considerable demand on their attention, to reflect on the actual state of the infant Churches, the numbers of converts made from year to year in each, and other evidences of success or failure. A person who has once acquired this kind of knowledge of particular Missions has his interest easily kept up in them, and appreciates the regular information contained in your valuable Journal, in the *Mission Field*, and other publications. It is worth while, therefore, to aim at giving this preliminary information—not, perhaps, at the very first, but at an early period. Once excited, interest will not fail; but, perhaps, attractive incidents are most wanted at the outset.

It will be found necessary, in order to give clear information on particular Missions, to go back to their past history, which must be derived, in many cases, from publications of an earlier date. The history of the New Zealand Mission, for instance, must contain an account of Mr. Marsden's labours, and of the gradual conversion of the island—perhaps one of the most successful and encouraging facts in the history of modern Missions. The publications of the *Church Missionary Society* must be searched for these. The lives of Ziegenbalg and Schwartz form a natural and almost necessary introduction to the history of our own Missions in South India. This subject alone,—the history of past Missions, in order to give the audience an intelligent acquaintance with their present state,—will be found to contain matter enough for many Lectures—I was about to say scores of Lectures—and of unfailing interest. That the credit of much of the great work will redound to other bodies of Christians besides the Church of England is undoubtedly true; but this is no objection.

Let us suppose the audience to have attained some such clear notion of the state of the various Missions, and some such connected view of their past history,—a large supposition, but one which may gradually be realized; it will then remain to keep up their knowledge of what is now occurring. The Lecturer—who must be assumed, as one of your Correspondents rightly remarks, to be the parish clergyman, as a general rule—must first keep up his own knowledge of the subject, by a methodical study of the reports, letters of Missionary clergymen, and other publications. Thanks to the zeal and ability of their editors, there is now an abundant supply of such materials. One could wish, sometimes, that our Missionary Bishops would supply us with a more vivid picture of their work, their difficulties, and their encouragements, than the mere record of their confirmations, and the

houses at which they lodged. The aggressions of Christianity on the various heathenism of mankind, the powers by which it prevails, and the obstacles that thwart them, is a subject of a profound interest that has as yet been done little justice to in Episcopal reports. It is true that it is better to act than to write—to build up the Church by laborious and self-denying zeal, than to compose interesting narratives for readers in England. It is true, also, that we cannot expect to be always admitted to the secret inner sphere in which spiritual works are carried on. Results, and those comparatively outward ones, must generally content us. And, again, it is true that the driest summary of facts and numbers is infinitely better than the exaggeration, or the weak wordiness, by which intelligent readers have been often repelled from Missionary writings. Yet still it could be wished that the reports from Missionaries contained, when it is possible to give them, more complete accounts—if I may use the expression—of the 'philosophy' of Missions.

There is enough, however, if it is read, to keep up the attention of a parish audience from meeting to meeting. What is actually occurring will generally arrest their minds. It must be remembered, however, that we are not instructing children only, but grown-up persons also; and that a short Lecture, consisting of real matter, will always interest, while a long one, with little information in it, will generally weary.

There are many subjects which I have not touched upon, but which will occur to any one who turns his attention to Missions. The mere description of the different kinds of heathenism is a vast field, and, as occasion offers, a most useful one. Every point in false religions suggests, by contrast, Christian truths and blessings, which every Clergyman will wish to illustrate and enforce. One great use of Missionary knowledge is, that it gives a greater appreciation of our own Christian blessings; and opportunities will naturally arise, in almost every Lecture, to speak earnestly of these. Without indulging a taste for horrors, some idea of the condition of the Heathen world, in details, should be given from time to time, in order that our own privileges, and the importance of the work of conversion that is being done, may be properly valued. Again, the zeal and devotion often shown by infant Churches, in their first faith, will give many an occasion for stirring up both our people and ourselves.

I have trespassed too long upon your valuable space to do more than mention a second branch, as I think it may be fairly called, of this great subject. The history of Missions is the history of the Christian Church. Why not occasionally vary our addresses by going back to former times, and giving some account of ancient Missions—of Boniface and Wilfrid,—Augustin, Anschar, Cyril, and Methodius,—Columban and Otto? Our English audiences will be glad to hear what things have been done by their own countrymen, perhaps by natives of the neighbourhood they dwell in. Of many of these ancient Missions, details may be found in Neander and other works, as personally interesting as anything in modern biography. The gradual conversion

of our own island might be a subject for a Missionary Lecture, if there was nothing new to tell. The lives of Missionaries, ancient or modern, the qualities of character they showed, the piety which was the spring of their self-devoted life,—all this must be most useful, as it is a most attractive, topic.

I have purposely not touched on the many practical suggestions of your other Correspondents, as my object is only to point out some features in this great subject, available for Parochial Lectures, and as I have a strong conviction that real, solid food, in thought and information, is required in our teaching, both in this and other matters.

I am, Sir, yours faithfully, P.

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(No. 4.)

SUPPORT OF MISSIONS FROM COUNTRY PARISHES.

Sir,—While, for many years past, in *most* of our towns, something has been heard, once in the year, of such institutions as Missionary Societies, no very systematic means have been adopted to extend the impulse to the "waysides and hedges" of our secluded villages.

Now, while it is idle in the Clergy to attempt to shift what they cannot but feel to be a part of their own proper burden to the shoulders of "Deputations" and strangers, yet I think it is desirable that the Organizing Secretaries of the different counties should have by them the names of such persons, both lay and clerical, who would be willing to assist at any village meeting, *however small*, in their own neighbourhoods. Such are to be found in every county, I believe. The Secretaries could thus press the claims of the Society with less difficulty on those Clergy who at present hold back through mistrust of their own power either to awaken or sustain an interest in the cause.

If this arrangement were extended to preaching also, I believe that a request from the Secretary, thus backed, would throw open many pulpits annually in places where, now that the Triennial Letter has ceased, the name of the *Society for the Propagation of the Gospel* is not likely to be heard.

Much more would be done if the Clergy would not object to address a small meeting gathered in schoolroom or cottage, or be ashamed to ask a friend to assist at such a gathering. We wait for great results, and so do nothing. Yet we know that every effect, both in the natural and the moral world, must have its infant source, even as in the "upper chamber" at Jerusalem is to be found the germ of the Christianity of the whole earth. May God help us to be bolder in His cause!

Your obedient servant, M. A.

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## Reviews and Notices.

*A Charge to the Clergy of the Diocese.* By JOHN, BISHOP OF FREDERICTON, at his Fourth Triennial Visitation, holden in Christ Church Cathedral, Fredericton. 1856. Published at the request of the Clergy.

THIS Charge brings before the Clergy of the Diocese of Fredericton many matters of great importance. It is not possible for us to extract all that we should be glad to place before our readers, for this would be to reprint the whole Charge. The following passage is on a subject of the first importance wherever the English language is spoken :—

"But if we may reasonably entertain strong objections to the alteration of the Prayer-book, how much stronger must exist to a reconstruction of the Bible? It is true that our hostility to such a measure is sought to be disarmed by the apparently mild and inoffensive words, *a revision of the authorized translation.* But who are the persons who demand this revision? Persons whose sole aim it is to unsettle all the great foundations of discipline and morals, and to introduce views held by German sceptics and English Unitarians into the Universities, and into the Church of England. To such persons a revision of our translation presents a tempting opportunity for an alteration of doctrine; and what incalculable loss should we suffer, if questions respecting the Divinity of Christ, and the Atonement by His Death, are to be carried by Parliamentary majorities? Admitting, as every scholar must admit, some few errors and blemishes in our translation, would a new translation be exempt from like errors? In every point of view this age is unfitted for so great a work. The unity which once prevailed among the body of our translators would be unknown. It may be doubted whether so large a number of men equally learned in the Hebrew tongue could be found; but if found, they would be of different persuasions. Diversity of translation would beget serious differences of other kinds. These differences could not be kept secret as in former days, and be calmly considered, but would creep out into the journals, and would then be discussed from day to day with a bitterness and irreverence proportioned to the magnitude of the issue; for as every man is interested in the result, we should have, it is to be feared, almost the whole nation quarrelling over their Bible. But could the matter stop there? Is there not every reason to fear that it would end in a separate translation by every sect, so that what is now a common bond of union, so far as it goes, would then be a watchword of incurable and interminable controversy? Bad as our state is now, I fear the evil would be augmented a hundred-fold. And who could undertake to say that even all the members of our own Church would accept a Parliamentary Bible? Thus it might happen, that our Church itself might be rent into factions, between those who preferred the old translation, and those who accepted the new. I am satisfied, for my own part, that these are not the men, nor are these the times which warrant a new translation, and that our best plan is to keep what we have in safety, and transmit it if possible to our children unimpaired. And although it is not likely that we should be consulted, if such things were about to take place, yet we should have the right which belongs to every possessor of a Bible, of protesting against the ill-advised scheme, lately brought before the House of Commons by one who is, I have reason to believe, a Socinian, and who has been happily for the present defeated."—Pp. 20, 21.

We give some of the solemn passages with which the Charge concludes :—

"And now, to close with what ought to be ever nearest and dearest to our hearts, —our growth in grace and our eternal interests,—I earnestly exhort you to rise to a higher standard of your duty.

We must all have experienced this sad proof of the corruption of our nature in the difficulty of keeping up a real heartfelt interest in our great and perilous work. When once the stimulus given to us at our ordination has worn away, when our knowledge of human nature has afflicted us with frequent disappointments, when our physical energies have been diminished, and we feel the severity of the climate tell upon us, it is hard not to indulge in relaxation; it is hard to maintain the same earnest spirit of prayer, the same unvarying conflict with the world and the flesh, the same persevering industry in our calling. The pressure of poverty, and the fear of losing popularity, may also in other ways tend to the decline of spiritual religion and faithful piety. I would fain do what in me lies,—not forgetting, I hope, my own personal need of the same grace and of the same warning,—to 'stir you up to remembrance of the treasure committed to your charge,' and to bid you 'gird up the loins of your mind,' and prepare each one of you for your account to God.

Keep before your eyes a deep and awful view of your responsibility. For this purpose, what can you do better than every year, on the day or at the time of your ordination, to read with solemn prayer the Ordination Service, and submit to your own conscience, as in the presence of the Almighty, the questions then put to you by the Bishop, and demand of yourselves how you have fulfilled them? 'If our heart condemn us, God is greater than our heart, and knoweth all things;' and as our Service speaks, 'if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that must ensue.' . . . .

Endeavour also to bring your own minds into more close and entire harmony with the Catechism, the Services and the Articles of the Church. A Clergyman who knows that if he had been asked to frame a Service, he would have expressed himself in terms altogether different from the Church, has yet much to learn. Christian humility would lead him at least to suspect that the fault lies in himself. . . . .

Amidst the many controversies and excitements of the day, always have some one book on hand which is devoted solely to practical sober piety, composed in some past age. Thus you will preserve yourself from dwelling too much on present evils or dangers, and your mind will preserve its balance. . . . .

But above all, my beloved brethren, be mindful of your end. We have been spared to meet at this visitation without those immediate tokens of God's chastening hand, which, on two former occasions, deprived us of the services of two of our valued brethren. But the summons may be nigh when we know it not, and it is not only possible but probable that we may not all meet together in this house of prayer for another visitation. If this should be so, whether the stroke fall on him who now addresses you, or on you my charge, may no self-deceit or worldly compliances, no indolence or backsliding, destroy our work, and unfit us for the awful presence of our God! May the realities of another world be ever before our eyes, and may we 'judge ourselves that we may not be judged!' May we be more considerate and tender of the reputation of each other, not speaking evil of each other publicly or secretly, but comforting, encouraging, and building each other up in our most holy faith. May our parishes be full of the spirit of love and kindness, and each pastor be an ensample to the flock, 'in word, in conversation, in patience, and in purity.' May our temperance and 'moderation be known unto all men.' Thus when the chief Shepherd shall appear, we shall not be ashamed to meet Him at His coming. 'Meditate on these things, give yourselves wholly to them, that your profiting may appear unto all.' Amen."—Pp. 26—29.

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*The Church's Danger from the Insensibility of Churchmen. A Sermon preached in the Parish Church of Shrewton, on Friday, September 5th, 1856, being the First Anniversary of its Restoration.* By JAMES FRASER, M. A., Rector of Cholderton, Fellow of Oriel, and Chaplain to the Lord Bishop of Salisbury. Published by request. Salisbury: Brown & Co., Canal.

WE regret that there is not the name of a London publisher on the

title-page of this Sermon, for we wish it a wide circulation. The following passage is from the Preface:—

"If the friends of the Church of England are to fight a battle—and at any rate the challenge is thrown down—it is as well to know beforehand from what quarter the attack will come, and which of their positions are most exposed. The worst of it is, that the attacks are made in a field where the Church is as though she had no friends. There are many staunch Churchmen who are Members of Parliament—they could be reckoned by fifties; but in the House of Commons, and in the presence of their constituents, they one and all appear tongue-tied. They avow no principles; they follow no standard; they keep no ranks. In every conflict, they behave like men who are more anxious to secure their retreat than to maintain their ground.

We are told, indeed, that to form a Church party in Parliament is not only impossible, but would be suicidal; that the Church's friends act more effectively in her behalf by being isolated, taking up her cause independently, speaking without concert, and so above suspicion. At any rate, this is not the policy of their adversaries. *They* 'hold all together, and keep themselves close.' The sound of all minor differences is lost in the unison of their one great battle-cry, 'delenda est ecclesia.'

If, indeed, the Church were as corrupt, as useless, as great an enemy to liberty of conscience and civil equality, as she is represented to be, who would wish one voice to be raised, one hand lifted up, in her defence? But it is nothing but the bitterness of religious rancour, or the unworthy artifices of electioneering policy, that can describe her so. Where is the man in England who finds his conscience aggrieved by her? What are the civil privileges of any freeman that she invades? If she is endowed, it is at no cost to any living citizen; nor, though she admits the State's right to see that her revenues are properly administered and made the most of, does she acknowledge that she owes them to its liberality. . . . .

But it is not faith to act as though the Almighty were pledged to defend His Church, let its members be as supine and indifferent as they please. Rather it is tempting God. *Faith is action:* action on the lines of duty, trusting God with the consequences, believing, too, that He will not do His part till we have done ours.

Only may He guide, as well as animate, us in the struggle! May He knit us all together in firmer bands of fellowship, and fill our hearts with a purer zeal! May He teach us to claim for ourselves no more than we are ready to give to others! May He suffer us to contend for nothing—neither for privileges, nor for endowments, nor for any other element of an 'Establishment'—which cannot be proved, aye, and has not been proved, conducive to the stability of our country, the progress of sound enlightenment, the interests of truth, the salvation of souls!"

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*The Association for making known upon the Continent the Principles of the English Church* has lately published two important works, which we recommend our readers to obtain, if they are likely to have opportunities of distributing them. The first is,—*Lettre à Monseigneur Parisis, Evêque d'Arras, sur les Erreurs Historiques qui existent dans la Communion Romaine a l'égard de l'Eglise Anglicaine, par le Rév. A. Cleveland Coxe;* and the other, *Rome, son nouveau Dogme et nos Devoirs*, is a translation of the Bishop of Oxford's learned and eloquent Sermon. We believe that both translations are by the Rev. F. Godfray, D.C.L., which is a sufficient warrant for their accuracy.

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Messrs. Wertheim and Macintosh have published *The Annual Oration before the Common Council and the Citizens of Monrovia, Liberia*, by the Rev. Alexander Crummell, B.A., of Queen's

College, Cambridge. We learn from a preliminary notice that the author is a negro, born and ordained in the United States. He afterwards graduated at Cambridge, being denied admission to a College in America. There is an interesting account of this part of Mr. C.'s life in the Bishop of Oxford's "History of the American Church." When Mr. C. left Cambridge, he went to Africa, whence his father had been brought as a slave; and he is now labouring as a Missionary, under the American Missionary Bishop of Cape Palmas, the Right Rev. Dr. Payne.

The notice concludes:—"Should any who read this little work be willing to assist the author in his labours, or even to defray the cost of its publication, they can do so by forwarding their contributions—the smallest will be acceptable—to the Rev. John Kitton, Free Grammar School, Hutton, near Preston, Lancashire."

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We have received two Sermons published by Messrs. Mozley:—1. *Anniversary Sermon* at Bradfield, Berks, preached by the Rev. H. J. C. Harper, now Bishop of Christ Church, New Zealand,—a very earnest and eloquent discourse on Hebrews x. 24. We are told, in the title-page, that not merely the profits, but that "all money received by the sale of this Sermon will be sent to Bishop Harper for his College in New Zealand." 2. *The Teaching of the Mountains;* preached by the Rev. J. F. Mackarness, at the re-consecration of the Church of Holy Cross, Ilam, Staffordshire. This is a good and eloquent discourse.

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## Colonial, Foreign, and Home News.

SUMMARY.

On Sunday, Nov. 23, the very Rev. Dr. Archibald Campbell Tait, Bishop Elect of London, and the Rev. Henry Cotterill, appointed to the Bishopric of Grahamstown, were consecrated at the Chapel Royal, Whitehall. The Bishops who officiated at the Consecration were the Archbishop of Canterbury, the Bishops of Chichester, Lincoln, Carlisle, Jamaica, and Rupert's Land. The sermon was preached by the Rev. G. Cotton, of Marlborough College. The text was John xvii. 20, 21.

The Bishop of Rupert's Land has arrived in England by the *Prince of Wales.*

The Rev. D. W. Dresser commenced, in April last, a Mission at Chesterfield, in the Diocese of Illinois. In his report in the *Spirit of Missions*, he says:—"The attendance upon the Services is generally quite large; many English frequenting them, who, I am told, had not been known to enter a place of worship for years, or since their arrival in this country. Such, however, is their attachment to the Church of their fathers, that, as soon as her voice is heard among them, they rally at the sound."

Bishop Scott, of OREGON and WASHINGTON in the United States, says, in his address to the Convocation of the Church in his Diocese, lately held:—"I recently received a communication from the Bishop of LONDON, requesting me to visit Vancouver's Island, and to administer the rite of Confirmation, in the charge of the Rev. Mr. Cridge, Chaplain at Victoria. This I will cheerfully do should Providence spare me to return from the States." (The Bishop was on the point of leaving home to attend the General Convention in Philadelphia.) "It is pleasant thus to draw more closely the bonds of Christian union between ourselves and the members of our mother Church in these ends of the earth."

The Bishop of NATAL has lately made a tour of three weeks' duration through his Diocese. He found many very favourable openings for planting stations and industrial schools, for which the Kafirs are most anxious. He has formed an important station about ten miles from Durban, at which he has placed the Rev. J. Robertson, who has mastered the language, and is a very efficient Missionary. The whole land lies before the Church. The Bishop is in great want of labourers in this great harvest. We understand that he is willing to give a liberal stipend to any really efficient Clergymen, or Catechists who may, after three years, be fit for Holy Orders. The Kafir School is going on satisfactorily. The Bishop is translating into Kafir the Acts of the Apostles, the Prayer-book, and a Selection of Hymns.

Archdeacon Merriman sailed for Grahamstown, in the *Scotland*, on Nov. 6.

Intelligence has been received of the safe arrival of the Bishop of COLOMBO's family at Alexandria.

We call the special attention of our readers to the appeal which is appended to this Number for a *Mission Ship for Borneo*. It is impossible for the energetic Bishop of LABUAN to visit his Diocese effectually without having a ship at his command.

The Bishop of MELBOURNE decided upon convening the first Church Assembly, under the authority of the Church of England Act, on the 16th of October. The Assembly was to be held at the St. James' Church of England School-room, in the city of Melbourne.

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THE Triennial General Convocation of the Church in the United States has lately taken place, and the proceedings have been conducted in a spirit of wisdom and love. We must apologize for not giving, at present, a lengthened account. We hope to refer to the matter in a future Number. A new Canon has been passed for the trial of Bishops. It has been decided that Bishops shall reside within their Dioceses, and that Lay-delegates to the Convocation shall be Communicants. We are thankful to add that the suspension of Bishop H. U. Onderdonck has been removed. The Convocation was held at Philadelphia, and opened October 1, when the Bishop of New Jersey preached on Ephesians v. 25—27.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Nov.* 4, 1856.—Archdeacon Sinclair in the Chair. The following reply was read from the late Lord Bishop of London to the Resolution agreed to at the meeting in October:—

"Fulham Palace, October 21, 1856.

Reverend and dear Brethren,—I have to thank you for conveying to me a copy of a Resolution agreed to on the 7th inst., at a General Meeting of the *Society for Promoting Christian Knowledge*, with reference to my resignation of the See of London.

Among the various assurances of esteem and regret called forth by that resignation, none have been more gratifying to me than this Resolution, considering the body from which it proceeds.

Although I do not think that any voluntary association can properly be termed a representative of the Church of England, yet the *Society for Promoting Christian Knowledge*, as it is the oldest, is also one of the most effectual of those institutions which are auxiliary to the Church in fulfilling her high and sacred mission of making known to mankind at large the truth and precepts of the blessed Gospel.

It furnishes her with an almost inexhaustible supply of those weapons with which she wages a war against ignorance, infidelity, and superstition, and with the instrumental means of imparting Gospel light to the dark places of the earth, the pure Word of God, the Liturgy and formularies of the Church, and other religious books, which set forth, in clear and forcible language, the great truths of religion.

At an early period of my clerical life, I was enlisted in the service of the Society by the late excellent Joshua Watson, the Rev. H. H. Norris, and others associated with them, whose names are to be had in grateful remembrance. Since that time I have endeavoured, according to my opportunities and means, to advance the interests of the Society. The sphere of those opportunities and means will now be materially contracted; but during the time which it may please God yet to spare me, I shall esteem it a duty and a privilege to promote, to the best of my ability, the prosperity and influence of a Society which I consider to have laboured so faithfully, and so effectually, in setting forward the glory of God in the salvation of man.

I am grateful for the sympathy and approval expressed in the Resolution; and I remain, with every good wish for your personal welfare and happiness, your faithful friend and brother in Christ,

C. J. BLOMFIELD, Bishop."

A letter was read from the Rev. R. Firth, Secretary to the Madras Diocesan Committee, recommending an appeal in behalf of Emmauel Church, Black Town. The Board granted 100*l.*, subject to the approval of the Bishop of Madras. The following important passage occurs in Mr. Firth's letter:—

"There is another aspect of this subject of the very highest interest. I refer to the commanding influence which a church so situated, and a ministry so strengthened, in the midst of the Heathen as well as

Christian population, would exercise over the work of evangelization. Evangelistic societies, in the main, spend their strength on the country villages, and on towns remote from European society. Perhaps they do what is best under the circumstances; but considerable study of the question, combined with some opportunities for observation, can leave no other impression on my mind than that, so long as the country only is evangelized, and the city left Pagan, the Christianizing of the people can never be substantially accomplished. Every Christian community, and every congregation, should give out a distinct and concentrated light. The people of Black Town would gladly take part in this good work. It has been already commenced on a small scale, and could easily be extended, so as to take in the whole of the native population."

The Rev. H. C. Huxtable, of Sawyerpooram, forwarded an address, signed by forty-nine head men in the district, gratefully acknowledging a grant towards the erection of a church. Mr. Huxtable says in his letter:—

"It may interest the Society to know that since the foundation-stone of the church was laid, upwards of five hundred people have been added to our numbers; whilst each of the great festivals has witnessed the pleasing spectacle of many rising from the lists of Catechumens into the ranks of the baptized. We have now seventeen villages and hamlets in connexion with the Mission, and congregations amounting to upwards of two thousand two hundred and fifty persons. There are, as I fondly hope, many openings for good on all sides of us; and every month sees one here and there brought within the benign influences of Christian teaching; so that the necessity of a new and more spacious church has grown with the daily growth of the Mission, and now stands before us as our most important and pressing want.

When finished, the church will appear a prominent object to the neighbourhood, and will stand a silent yet solemn testimony to all around, that the day shall come when this land and all lands shall be united to the kingdom of our Lord and His Christ."

The sum of 25*l.* was granted towards the completion of improvements in the church of St. Thomas, Colombo, on the application of the Rev. G. R. Muttukistna, Tamil Colonial Chaplain. In his letter Mr. M. says: "The Tamil Christians and converts, hundreds of whom visit Colombo annually in search of employment from the opposite continent, and who attend the services of St. Thomas', as the only consecrated church in Colombo, where full Service and the Holy Communion in the Tamil language are regularly celebrated, come from localities which were once the scenes of the Society's Missionary labours, and are many of them either the children or grandchildren of the Society's first converts in India. It is with inexpressible pleasure that I impart to these interesting people the blessings and offices of the Church which they so earnestly seek, and are thankful for, although they come here in search of worldly gain only."

A letter was read from the Bishop of Colombo, thanking the Society for its untiring aid in every good work in his Diocese. The

value of 10*l.* in books was granted to the Rev. Julian Morton of Greenspond, Newfoundland. The Bishop of Newfoundland, in a letter dated St. John's, October 13, 1856, says:—

"I can truly say, that no Missionary more deserving, and no congregations more needing, all the encouragement and assistance which may be given them respectively, can be found in this—I might almost venture to add, or any other—Diocese. He has represented his condition and wants, or rather those of his numerous flocks, in sufficiently pathetic terms; but he has not told all he suffers in body and mind from the immense fatigue and anxiety of such a charge, in such a climate and country. Oh, why will no true yokefellow come to share with him the burden and the grief; and, by sharing, to diminish them in every way and degree?

Mine has been nothing but a chapter of sorrows and trials this year; and I lament to say we are still reading it, and I trust we may hereafter profit by it. You have heard, of course, of our grievous losses: none of them have been supplied, at least *ab extra*, or without making other gaps. Mr. Mountain had undertaken the Archdeacon's duty in the parish and cathedral. But, alas! while I write, he is lying in a most precarious and distressing state from an attack of typhus fever; he has been in high delirium for two days; and if his life should be spared, I do not expect he will be able to resume work for a couple of months. And this is unfortunately the season when all the collections are made for the Church Society. I had looked forward to ordain a promising young student on St. Matthew's-day, to fill one of the vacant Missions; and he, about three weeks before the day, was taken down with the fever; and, instead of presenting himself for the imposition of hands at the appointed time, he was stretched on a sofa, just recovering from the crisis. He is mending slowly and is very weak, and, of course, will not be available before Christmas, when it may be difficult to send him to any out-harbour. These losses and trials, as they so injuriously affect the sheep, are most painful to the shepherd."

The Secretaries stated that, subsequently to the receipt of the above letter, a communication had been received from St. John's, announcing the decease of the Rev. J. G. Mountain. Mr. Mountain, who was a grandson of the first Bishop of Quebec, and a nephew of the present Bishop of that Diocese, had been recently appointed Incumbent of the Cathedral Church of St. John, on the death of Archdeacon Bridge. The funeral took place on Monday, October 13th. The widow of the deceased and the Bishop of Newfoundland were present as chief mourners. His Excellency the Governor, and a large train of parishioners and friends, preceded by the children of the Sunday-school, and the boys of the Church of England Academy, attended. Mr. Mountain was much beloved and respected.

It was agreed that a letter of sympathy be addressed to the Lord Bishop of Newfoundland; and that the wants of an additional supply of clergy for the service of the Diocese be made known as far as possible.

Grants were voted towards the completion of the church at Riversdale, and a new chapel at Ladismith, both in the Diocese of Capetown, and in the Mission of the Rev. W. E. Belson. The sum of 30*l.*

was granted to the Bishop of Capetown for translations into Dutch, chiefly for the use of the Hottentots. The sum of 30*l.* was granted towards the completion of a new church at Mangaville, New Brunswick. A letter of thanks was read from the Bishop of Natal, in which it was stated that the Kafir grammar and dictionary, printed for the Bishop by the kindness of the Society, have been and will be very useful.

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Society for the Propagation of the Gospel.—*Nov.* 21.—Archdeacon Sinclair in the Chair.—An address was voted to Bishop Blomfield, expressing the Society's grateful appreciation of his long and successful labours on behalf of the Colonial Churches, and also its sorrow for the circumstances which have compelled the Bishop to resign his See. A vote was passed, authorizing the investment of a portion of the New Zealand Trust Fund in land on mortgage within the settlement of Nelson. The Bishop, Archdeacon Paul, and Charles Richmond, Esq., were recommended as trustees. A letter was read from the Rev. H. H. Wyatt, resigning the office of Travelling Secretary to the Society, in consequence of his appointment to the Incumbency of Trinity Church, Brighton. A resolution was carried, recording the Society's appreciation of Mr. Wyatt's zeal and diligence and his successful services. Very interesting extracts were read from letters from the Rev. C. G. Curtis, at Constantinople. It appears that the Society is not yet in possession of the site which was granted by the Sultan. Mr. Curtis attends the Sailors' Home, and has frequent Services in Constantinople and the neighbourhood. There is much more to be done than is within the power of one clergyman, and an assistant has therefore been appointed. Mr. Curtis is to be Senior Chaplain, and the Rev. C. P. Tiley to be Junior Chaplain. The Rev. Peter Jacob was appointed Missionary to the Manitonlin Islands, under the Rev. Dr. O'Meara. A letter was read from the Rev. Principal Kay, praying for the additional assistance of a clergyman during Mr. Slater's absence. It was voted that the grant to the Diocese of Madras should be 90,000 Rs. instead of 9,000*l.*, so that the loss from the exchange should fall on the Society. It was also agreed to authorize the Madras Committee to transfer the Church of St. Thomé to the Government, if the latter would consent to appoint a Chaplain. The Rev. Mr. Symonds has hitherto officiated at that church for the English residents, without any remuneration. The Rev. F. Poynder gave notice of the following motion at the Meeting in December:—"That the Standing Committee, or the Sub-Committee appointed to consider the question of the increase of the Indian Episcopate, be requested, as soon as is possible, to prepare Petitions (1) to the Prime Minister, (2) to the President of the Board of Control, (3) to the Honourable Court of Directors to the East India Company; pressing on the attention of these authorities the necessity of an immediate increase of the Indian Episcopate, and to take any such additional steps as they may think necessary in order to further this object." A Resolution was carried, expressing the sorrow of the Society at the removal of the late Bishop Armstrong from the labours into which he had entered.

Diocesan Assembly of Nova Scotia.—We are happy to announce that the first Meeting of this Assembly has taken place, and that the proceedings have been conducted in a spirit which calls for much thankfulness. Addresses were voted to the Bishop and Archdeacon. The following is the reply of the Bishop:—

"Mr. Archdeacon, and Rev. Brethren,—I receive with much satisfaction your address, declaratory of your regard and confidence, which is the more gratifying, as being the spontaneous expression of your sentiments, and not required by custom or precedent.

It is my desire that, in all important matters, we may take counsel together as brethren, and that my authority may be exercised rather in the form of advice and entreaty than of positive command. At the same time, since God has committed to me a charge, I cannot escape my obligation to exert the authority, for the right use of which I am responsible to Him, if at any time such authoritative action should appear to be necessary for the good of the Church, always bearing in mind the admonition received at my Consecration, 'Be so merciful that you be not too remiss; so minister justice that you forget not mercy.'

I hope that I can say with truth, my aim is always to act with a single eye to the glory of God; but being painfully conscious of weakness, and liability to err in judgment, I am much encouraged by finding that the course pursued has been generally approved by you; and if in any instance it should be otherwise, and the great body of the Clergy should be opposed to my measures, I should feel very doubtful of their propriety, and I should be constrained, at the least, to pause and consider the reasons by which my actions had been governed. The good will with which you have cooperated with me from my first coming into this Province, has greatly facilitated my labours; and my experience of the past renders superfluous your assurance for the future, that I may count upon being supported by a faithful band of Clergy in any difficulties or trials to which I may be exposed. On the other hand, I shall ever be ready cheerfully to afford the support and encouragement which you have a right to claim from me, whenever by the faithful performance of your duties you may be placed in trying circumstances. Every faithful minister must expect to encounter opposition, for 'the disciple is not above his Master;' and whilst it is your duty to cultivate peace with all men, it must not be purchased by the sacrifice of truth and sound principles; and the maxim enunciated by St. Paul is equally applicable to ourselves, 'If I yet pleased men I should not be the servant of Christ.' Whether your people will hear, or whether they will forbear, your duty is clear—you must 'speak and exhort, and when needful rebuke, with all authority,' as the ambassadors of Christ.

I trust that you will return to your parishes, mutually refreshed by your intercourse one with another; and, for my part, I shall not cease to sympathise with you, to take a lively interest in your respective fields of labour, and to pray that you may be yourselves taught of God, and that your ministry may be blessed to the salvation of many souls."

GRAHAMSTOWN.—(Abridged from the *Cape Frontier Times.*)—The congregation of St. George's Cathedral assembled, on Thursday evening, July 31, to meet the Bishop of Capetown. The Rev. Mr. Bankes was in the chair, and read an address to the Bishop, on behalf of "the Clergy, Churchwardens, and Vestry of the Cathedral Church," from which we subjoin the following extracts :—

"Regretting the great loss that the Diocese and the whole Church have sustained by the decease of our late beloved Bishop, we are bound most cordially to thank your Lordship, as we now do, for the kind promptitude which you have shown (not without considerable sacrifice and expense to yourself) in revisiting us at such a crisis, to do all in your power, as Metropolitan, to supply what is wanting; and we venture to express a hope that whoever may be appointed as our chief pastor, your Lordship will still continue to take the same kind interest in our welfare as you have hitherto done.

For we still remember with thankfulness the advantages which the Church derived from your earlier visits, and while we were yet comprised within the limits of your unwieldy Diocese; nor can we forget that it was solely through your exertions that the Diocese was divided, and that this province, as well as the colony of Natal, enjoys increased spiritual privileges, and that distinct episcopal care which the rapid growth and increasing necessities of the Church demanded.

Nor can we omit the present opportunity of offering to your Lordship our most hearty thanks, for your able public vindication of our late lamented Diocesan from the imputations unjustly cast upon him for the performance of his duty.

Nor ought we to forget, on such an occasion as this, that it was through your munificent aid and encouragement, that the building in which we are now assembled, and which affords accommodation not only for the Sunday-school, but for a flourishing Grammar-school during the week, was, after many difficulties and delays, at last completed.

The Bishop of Capetown, in his reply to the address, made a most touching allusion to the late lamented Bishop of Grahamstown, whose character he sketched with earnestness and fidelity. He was happy to find that he had been appreciated, not only by those belonging to his own communion, but also by members of other denominations. It would be difficult to find a successor that would possess so many qualities adapted to the efficient discharge of the office as he possessed. He had written to the Archbishop of Canterbury immediately on the receipt of the news of the decease of his lamented brother, and pointed out, as far as he was enabled to do, the difficulties of the office which he had filled, and the character of the prelate who was required to fill it. Upon his Grace would, of course, devolve the duty of filling up the appointment, who would do so in the most careful and conscientious manner. In the meantime, as Metropolitan, he had come among them, not to assume the office of Bishop, but simply for the purpose of carrying on that business of the Diocese which could not well be done without his supervision.

Beyond this he had no desire to interfere with the ecclesiastical affairs of the Diocese. He would ordain the candidates for Holy Orders whom the late Bishop of Grahamstown had deemed worthy of admission to the sacred office; but he would not take upon himself the task of examining fresh candidates for the Church. He spoke of the improvement which had taken place of late years in the Western Province, especially as regarded the building of churches, and parish divisions. He thought, in this respect, that there were deficiencies in the eastern districts. He referred to the Mission-field at Natal. He reminded the audience that although Southern Africa once formed but one Diocese, still the appointment of fresh Bishops could make no difference in the feeling of the people, who were one in faith. The Zulus, he thought, presented a more favourable field for Missionary labours than our frontier Kafirs. Happily, the Government had never been brought into hostile contact with the Zulu races, as had been the case with the border Kafirs of the Cape Colony, who had, however, always been the aggressors, and not the colonists. He gave great praise to the congregation for the spontaneous efforts which they had made to erect a chapel in the churchyard, to honour the memory of the late Bishop. He believed that 600*l.* or 700*l.* had already been subscribed or promised; and tenders would soon, he believed, be called for the erection of the building. He thought the Mission-field in South Africa of the greatest possible consequence. He spoke favourably of the labours of Church Missionaries in this field, and thought it was from Southern Africa that the light of the Gospel would, under Providence, reach the benighted regions of this vast continent. In this respect the Church had a great and a solemn duty to perform, and was under a heavy responsibility. He observed that the time would come when the Government aid would be withdrawn from the churches in South Africa, and they would then have to rely upon the voluntary principle; and when that time came, he had no doubt that the Church people would be prepared to support the Church in a liberal manner. In reference to his vindication of the character of the late Bishop, he said that he had silently suffered from aspersion. Bishops were under great responsibility to see that those placed in authority under them properly discharged their functions; and the late Bishop had done, he was sure, in all respects, what he considered his duty to God. He made honourable mention of a young man, who, ever since he had been confirmed by the late Bishop, about two years ago, had made a common practice of riding into town, some thirteen or fourteen miles, on a Saturday evening, for the purpose of attending Church, and discharging the duties of a Sunday-school teacher. He had been so pleased with the account given of this young man, that he asked him whether he would not like to assist in the Mission work in Kafirland; to which he had replied that he would most willingly do so. He was, however, an apprentice, not yet quite out of his time; but his master might be induced to forego his services. He would shortly go to Kafirland, where he thought his services would be most required."

# TO OUR READERS.

It is now nearly ten years since the Proprietors of the *Colonial Church Chronicle* thought that, by establishing that Periodical, they might circulate much valuable information which would otherwise be unattainable by the Church at large, and might afford a means of eliciting the opinions of those who are engaged or interested in Missionary work, and might thus serve to stimulate and to foster Missionary zeal.

They trust that they have not failed in these objects. They have reason to be thankful for the support which has been given to them, and for the many valuable papers which have been communicated by different friends. There are in the volumes of the *Colonial Church Chronicle* documents which cannot easily be found elsewhere, and records of Missionary labour, and articles on Missionary subjects of great and permanent value.

The Proprietors are thankful to acknowledge an increase in the circulation; and they would urge their friends not only to continue their own subscriptions, but to endeavour to enlist other subscribers. It must be obvious that such a publication is not likely to circulate among general readers so widely as a Periodical of a mere secular character, and that those persons who are interested in the subjects to which it is limited should endeavour to extend its circulation, so that the information it contains may be more widely diffused and more useful.

The *Colonial Church Chronicle* is not the property of any publisher, or of any Society; and the profits which have been derived from it have been given to the "Colonial Bishoprics Fund."

It has been thought that it would be more convenient if the volumes were to begin in January of each year. The present Number (CXIV. December, 1856) will, therefore, close the tenth volume. An Index to the whole ten volumes has been carefully prepared, and is now in the press, and will be circulated with the January Number.

December 1, 1856.

*** *The friends of the* COLONIAL CHURCH CHRONICLE *would give very material assistance if they would use it for Advertisements, the charge for which has lately been considerably reduced, and may be seen on the cover, page* 2.

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